

RELIGIOUS EDUCATION

*A platform for the Free Discussion of
issues in the Field of Religion and
Their Bearing on Education*

March - April 1960



CAMPUS RELIGIOUS ORGANIZATIONS

CHRISTIAN EDUCATION IN WEST PAKISTAN

AN EXPERIMENTAL COLLEGE WORK PROGRAM

WILLIAM ELLERY CHANNING AND EDUCATION

INTERGROUP RELATIONS IN RELIGIOUS TEXTBOOKS

RELIGIOUS EDUCATION IN EUROPE

Religious Education

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GUEST EDITORIAL

THE HISTORIC IMPLICATIONS of the three studies on intergroup relations in religious education textbooks, conducted at Yale University, St. Louis University and Dropsie College and reported in this issue, will not be fully appreciated for some time to come. Those who regard religious education as a process of developing group commitment, and transmitting a specific body of *sectarian* knowledge concerning a particular faith, will raise an eyebrow at the new dimension etched out by the researchers. The new element is the responsibility which the religious teacher bears for imparting to his student a respect for the rights and beliefs of others in the course of conveying information and inspiration through the value system of his own faith.

In a very real sense, this dimension is not new. For the heart of religion lies, of course, in love. What a paradox inheres in seeking to communicate love and compassion by evoking class-room images that are hostile and unloving!

A SIGNIFICANT FINDING of these researches has been that religious institutions tend to breed cultural accretions that are not integral to the faith-principles. Indeed they may become barriers to true faith. Father Donald Campion, S.J., commenting on these studies, noted that there are "recurring tendencies by which cultural phenomena are mistakenly identified with religious belief. The insights provided by the researchers may yield significant clues for those who would separate the wheat from the chaff."

Dr. Reinhold Niebuhr, commenting on the Yale survey, offered this particularly illuminating observation: "The evidence of Dr. Olson's study has convinced me that the religious and racial sources (of anti-Semitism) are at least equal, and perhaps the religious source may be the more powerful." From all indications, the religious educator in our day recognizes the obligation imposed upon him both by the demands of a pluralistic society, and even more forcefully, by the teachings of his faith, to eschew bigotry and to instill understanding.

Recently I heard the chairman of the U.N. Human Rights Commission, the representative from Ceylon, declare that while the delegates to the United Nations could not agree on various rights, there was unanimous approval of "the rights of the child." What the foregoing research suggests is that the child entrusted to our class-room care is not only entitled to fundamental rights with regard to his physical welfare, but to spiritual rights as well.

A child who enters the class-room free from the taint of bias should emerge not only unsullied, but even better equipped to resist the virus of intolerance which he may find in his society.

THE CHALLENGE to both Christian and Jew is underscored in the reaction of two theologians to preliminary reports of the studies. Dean John C. Bennett stated that "while Christian teaching does contain elements which stimulate anti-Jewish prejudice, it does have within itself the needed antidotes for this prejudice." Rabbi Arthur Hertzberg addresses himself to the Jewish religious school: "Does it not have a responsibility to teach young people from its own perspective about the faiths of others within our pluralistic society?" Hopefully a new day may be dawning in American religious life.

RABBI MORRIS N. KERTZER
American Jewish Committee, New York

How One Great University Is Served By —

Campus Religious Organizations

Louise Stoltenberg

Consultant, Department of Religion in Higher Education, Pacific School of Religion

BANCROFT AVENUE is the southern boundary of the University of California proper at Berkeley, California. If persons who have worried about the lack of religious influences around a great state university could only walk from the corner of Bancroft and Ellsworth five blocks up to Bancroft and Piedmont, how their eyes would be opened! First they would pass the Canterbury Episcopal Student Center, then in the same block the Wesley Foundation (Methodist). On the next corner, the same side of the street, is Stiles Hall (University Y.M.C.A.), and then in due time the new Y.W.C.A. building, followed by Westminster House (Presbyterian U.S.A.) and B'nai B'rith Hillel Foundation (Jewish). Six centers within five blocks, and this is a long way from the whole story!

During the past two years as a part of the Pacific School of Religion's research program in Religion and Higher Education, the writer has been carrying forward, with the cooperation of their leaders, a study of the religious organizations at the University of California at Berkeley. Since there are good reasons for believing that the conditions at Berkeley are similar to those of other state universities, the findings of this study may be of value to them as well as to Berkeley.

In California the principle of separation of church and state is strongly supported. It is understood that no religious organization may be located on the University campus and no public funds allocated for its support, nor may it become an officially recognized campus organization. While this is a formal policy it does not mean that the University as such is opposed to such organizations. For the fact is well known and deeply appreciated that many of the deans as well

as President Clark Kerr and Dr. Robert Gordon Sproul, President-emeritus, have warmly praised the work of the religious fellowships.

DURING THE 1958-59 ACADEMIC YEAR, there were twenty-six different campus religious organizations in operation, offering their services to the nearly twenty-thousand students and others at the University. There is no average or typical size for these groups; they range from 14 to over 600 in membership, with three beyond two hundred students, seven between one hundred and two hundred, seven between sixty and one hundred, and nine with forty or fewer members. In the spring semester of 1957 roughly 16 per cent of the students of the University were actively participating in one or another of these 26 organizations.

Most of these organizations have arrived at the University within the past forty years or so, and although they have come slowly, one at a time, they presently represent in their totality an important movement and a significant influence on the life of the University. Building-wise they are "big business," for half of the twenty-six organizations own their own, in many cases, impressive edifices. The building boom has certainly not passed them by; within the past ten years or so, eight of the thirteen have acquired new buildings, and the Church of Jesus Christ of Latter-day Saints student organization is, at the moment, constructing an imposing addition to its center. Two local churches, the University Christian and First Congregational of Berkeley, have single-handedly built additions to their church plants to be used as student centers. No doubt the buildings and property of all these religious organizations would be valued at three million dollars or more.

As far as professional staffs are concerned, the organizations in 1957-58 employed thirty-one full-time and nine part-time professional workers. In addition to the paid services, untold hours of volunteer work are given yearly to University religious work by adults and, of course, by the students themselves. No center could hope to operate if it had to pay its way entirely. Four of the twenty-six groups presently depend wholly on volunteer leadership. Many faculty members of the University of California serve voluntarily as speakers for the organizations while large numbers of community men and women provide program help, serve on Boards, and so forth.

VARIETY OF ORGANIZATIONS

IF A STUDENT coming to the University could only have spread before him the total program offerings of all of these organizations, surely he could not complain that his particular interests could not be satisfied. Listing the names of these groups will automatically suggest the kinds of work being attempted.

1. In terms of long history, size, and influence the non-denominational *University Y.M.C.A.* (established 1884) and *University Y.W.C.A.* (1889) are pre-eminent. Having literally grown up with the University, they are no doubt, more integrally a part of it than are the other organizations. Stiles Hall (Y.M.C.A.) served as the only Student Union of the University for three decades or until 1923 when Stephen's Union was completed.

2. Eighteen of the twenty-six organizations are carrying forward programs which are either related to or sponsored directly by some church body, national or local, which means that the basic policies and patterns of these groups are largely predetermined by the "parent" church bodies.

Baptist Student Center (Southern Baptist)
Canterbury Episcopal Student Center
 (Episcopalian)
Disciple Club (Disciples of Christ)
Lutheran Student Association
 (National Council)
Plymouth House (United Church of Christ)
Roger Williams Club (American Baptist)

University Lutheran Chapel and Student Center
 (Missouri Synod)
Wesley Foundation (Methodist)
Westminster House (United Presbyterian U.S.A.)
Calvinist Club (sponsored by a local Presbyterian church)
Calvin Club (sponsored by a local Presbyterian church)
St. John's Club (sponsored by a local Presbyterian church)
B'nai B'rith Hillel Foundation (Jewish)
Channing Club (Unitarian, sponsored by local Unitarian Church)
Christian Science Organization at the University
Church of Jesus Christ of Latter-day Saints Institute of Religion
Newman Hall (Catholic)
Young Buddhist Association

3. There are two small non-denominational groups, religiously conservative and evangelistic, with national affiliations: *Campus Crusade for Christ* and *Inter-Varsity Christian Fellowship*.

4. *Life-Stream House* is a small, independent, living-house group, largely financed by the nominal board and room fees paid by its members. It emphasizes the study and practice of prayer.

5. Finally there are four religious organizations created especially to serve international students, whose purposes are: (1) To extend Christian friendship and hospitality to as many of the thirteen hundred international students and scholars on the campus as possible, and (2) To explain to any interested students the nature of the Christian faith, with the hope of winning their commitment to it. *FOCUS* (Friendship for Overseas College and University Students) and *Episcopal Work for Oriental Students* are mainly service agencies. *Southern Baptist International Work* (not counted as a separate organization) aims to integrate its students into the regular Baptist program, while *Students International*, an American Baptist sponsored organization, believes that international students should have an informal, family-like setting in which to meet by themselves to share their experiences and problems.

VARIETY IN PROGRAMMING

STUDENT RELIGIOUS ORGANIZATIONS are not new, as Dr. Clarence P. Shedd has so

well documented in his book *Two Centuries of Student Christian Movements*, but certainly the kind of complete full programs that are currently being scheduled by most of the student organizations would astonish those early 19th Century groups, which were largely little student-initiated prayer fellowships. On week days, morning, noon, and even on all or certain evenings, many of the twenty-six centers at the University have something to offer any interested student — if it is nothing more than an open door leading to a comfortable place where he can relax, study, meet friends, or perhaps play ping-pong or watch TV.

It is, however, the organized, planned programs that have proliferated so amazingly in the past years. Most of the well-established religious organizations strive to maintain highly varied programs which we may term *multiple-unit programs*, the main reason being that in this way each student will find the means of fulfilling his *particular needs*. In any religious center the range in religious knowledge, development, interest, and commitment, among the members is extreme. Usually the graduate student will not speak the same language nor be interested in the same programs that catch the fancy of the college freshman.

A multiple-unit program means that the primary group will be broken-up into sub-groups. This results in most of these groups being quite small — perhaps only a half dozen students or so in some cases. Such groups can in themselves be the means of fighting the bigness and impersonality of the University and the pervasive feeling of loneliness experienced by so many students.

One really needs to read the brochures and weekly or monthly program sheets sent out by most of the religious organizations to appreciate the variety of the programming. Many schedule special seminars and study groups which may cover such topics as ethics, citizenship, church history, worship, religious art, drama, literature, music. The main weekly or twice weekly programs of the groups may offer speakers, forums, panels, symposia, skits, plays, discussion, role

playing, films, recordings, slides, and so forth.

Since most of these religious organizations expect to become the social, recreational, spiritual, and even, to a large degree, the intellectual headquarters of the students, they must constantly be engaged in publicity programs to keep all of their regular and potential members informed. Brochures, weekly or monthly program sheets, posters, bulletin announcements, ads in the *Daily Californian*, special written invitations, plus innumerable telephone calls, are beamed on their "preference" or other lists of students and University personnel.

IN MY STUDIES it seemed to me that there was a kind of composite or ideal program toward which most (but not all) of the religious organizations were working, although only one group had achieved every item. Even as this list is submitted a qualifying word should be added. No doubt some of the leaders of the groups would predict that programming as such will receive less emphasis in the future as the struggle to transfer more of the focus of the work from the center itself to the University-at-large may become concretely realized. With this in mind here are the program features:

1. At least one or two weekly general interest programs for all of the membership.
2. Two or more weekly study groups, seminars, or non-credit religion courses, open to any interested student.
3. Two or three special groups; for example, faculty, graduate students, freshmen, or married students.
4. Two or more worship-prayer services.
5. At least one weekly coffee hour, to be used for relaxation, getting acquainted with new members, informal discussion, or perhaps bringing before the students a University faculty member.
6. Two yearly retreats involving only the membership of the local group.
7. At least one yearly intercollegiate conference — state, regional, or national — which would draw representation from the local group.
8. A recreation-social program with frequent activities.
9. A least one traditional semester or yearly affair of outstanding significance.

The two Y organizations at the University, particularly the Y.M.C.A. (Stiles Hall),

have probably done more in an *organized* way than any others to spread their work beyond the confines of their centers to the University and community. Over the years the Y.M.C.A. has received several special foundation grants for unusual projects. As one example, in September 1956 the *Fund for the Republic* made a grant of \$25,000.00 "for a two-year program of education in the meaning and application of the Bill of Rights, directed to the University community."

Social action and social service have been traditionally aspects of student religious programs. While only the Y.M.C.A. and the Y.W.C.A. reported giving such work a "great deal of stress" it was reassuring to discover that nearly all of the organizations see it as a distinct challenge. The "Big Brother Project" of the University Y.M.C.A., as an example of social service, has attracted national attention. Every year up to as many as three hundred University Y.W.C.A. members give leadership and service to various Berkeley and Oakland organizations such as Girl Scouts, Red Cross, Nursery, Camp Fire and so forth.

ECUMENICAL AND INTERFAITH WORK

As has been the case on other University campuses, a time arrived when the individual religious organizations at Berkeley began to reach out to each other in formal, structured ways. The ultimate result was the formation of four different organizations: The Protestant Student Workers (adult, professional group), The Student Christian Council, The University Interfaith Workers (adult), and the University Interfaith Council (student). To secure membership or representation in the adult and/or student Protestant groups the individual organizations must be Protestant, established primarily for the use of University students, and have national affiliations with a "parent" organization. The Interfaith groups include all of the Protestant organizations plus any other interested student religious groups with national affiliations.

To estimate the worth of these four organizations briefly is impossible. As a re-

sult of their combined efforts special banquets, seasonal programs, World University Service, non-credit religion courses, the religious preference survey (checking all registration cards and recording the religious preference of students where it has been indicated), the printing of brochures describing many of the religious organizations, and special projects have been carried out. Since 1957 when the University relaxed its stand against the holding of political and religious meetings on the campus, these four groups have assumed the responsibility for sponsoring a number of well-known religious speakers *on the campus*.

Both the Protestant and Interfaith Workers groups have developed good rapport among themselves. Although they represent many different, loyally held religious viewpoints, they evidence respect and understanding for each other's position. Through these organizations the Workers have enjoyed highly productive contacts with University professors, administrators, student leaders and others, which the groups individually could not have arranged. Through the years both the Workers' organizations and the Student Christian Council and the student University Interfaith Council have made themselves an indispensable part of the religious work of the University.

MATTERS OF COSTS AND "SUCCESS"

THERE IS NO WORK where the value of the task accomplished is more impossible to translate in terms of dollars than the campus religious ministry, no work where the eventual "pay off" is more uncertain and only sheer faith in the final results is enough to keep the worker grinding away loyally. Eventually, however, the cost of the work is bound to be discussed. It is my belief that costs per student in one half or more of the centers at Berkeley run to \$100.00 or more each year. I am told that one center estimates \$200.00. When one considers that the State of California was willing to spend an average of \$1,586.00 on academic offerings for each student in 1957-58, this other figure does not seem out of line. Yet the realization that the funds of the religious

organizations are *voluntary* contributions sets the problem in focus.

In the Spring of 1957 it appeared that approximately 16 per cent of the students of the University were actively participating in the twenty-six religious organizations. Is this cause for weeping or rejoicing — or both? Apparently it has been estimated that about 15 per cent of the college students of our country as a whole are associated with such religious groups; therefore "Cal" is at least up to par! If, however, a person involved in this work feels satisfaction over this figure of 16 per cent he has probably either developed a fairly effective armour of "realism" or has learned to "grin and bear it." For everybody knows that the other side of 16 is 84!

By their very nature, the programs of the Y.M.C.A. and the Y.W.C.A. and those of the international organizations are rather deliberately geared to draw in students of many faiths or *no* faith. On the other hand, the church and denominational centers, deriving their policies and main financial support from their "parent" bodies, must naturally give priority to "their own." It is not surprising that some tension often develops, for a dilemma is created in which the center, not being able to reach probably more than one fourth of its own students and often far fewer, must still bend its major efforts on these students. Thus it is forced to forego significant attempts to reach unchurched students, knowing full well that each year thousands of these students leave the University at Berkeley never having been profoundly confronted with religion as an option for life.

STRENGTHS AND PROBLEMS

IN MANY RESPECTS the development of the religious centers at Berkeley over the past fifty years has been remarkable. The fine buildings, competent staffs, and full programs have come into existence only after years of arduous struggle, but they are here! It is heartening to note that, however slow it may be, various church bodies and other interested organizations are rallying with more adequate financial support.

No spirit of complacency exists; there are forces pressing against the religious organizations preventing the setting in of tranquility. At least two-thirds of the organizations report they need more staff help — and yet their budgets are already strained. For most groups financial problems are perennial and often the meeting of them robs the campus minister of much valuable time.

MORE RECOGNITION and status ought to be accorded the profession of campus worker so that he will firmly make this his life-work rather than view it as a stepping-stone to "something better." Several organizations at Cal have been severely handicapped because of a rapid turn-over of personnel. There is an increasing emphasis on the need for more thorough theological and academic training, partly in order to secure more status and recognition from the University. Although a doctoral degree is by no means a requirement, many feel that in addition to securing sound religious training, a campus worker should have achieved competence in at least one other academic field.

No doubt the greatest continuing problem of the organizations is how to extend their work in such a way as to encompass more students. For sometime it has been recognized that more special groups ought to be in existence. While the undergraduate has always received the lion's share of attention there are ever-growing numbers of married and graduate students at the University. Although there are a half-dozen graduate groups sponsored by that number of religious organizations, the University Lutheran Chapel and Student Center and the Disciple Student Center are the only ones sponsoring married groups. Westminster House is the single organization that has been able to create and maintain a faculty group; there is as yet no Faculty Christian Fellowship on the campus.

Since every day great numbers of students walk past these centers and *never* turn in, it is apparent that such students will never be contacted unless fresh new approaches are initiated. Currently a number of the religious leaders are wrestling with the prob-

lem. There seems to be a growing feeling that more emphasis should be placed on offering members of the religious centers more adequate theological and intellectual training so that these persons may witness their faith with more confidence and competence *on the campus itself* as they carry forward their academic work.

Perhaps partly because the University is currently in the midst of a massive process of building dormitories, greater attention is being given the living centers as the most logical place to undertake new work. Plymouth House and Campus Crusade for Christ have done experimental work in this area which has yielded encouraging results. The future is still wide open; many feel some new policies and program developments are in the offing among the University of California religious groups.

THE INDISPENSABILITY OF THE CAMPUS RELIGIOUS ORGANIZATIONS

THERE IS STILL ABROAD in some places the stereotype of the college student as a carefree, well-adjusted person, sailing gaily and easily through the happiest time of his life. How this must mock some students! Here is a youth away from home for the first time, rejected by the fraternity he had hoped to join, practically in a traumatic shock from the burden of academic assignments, short of money, and without any friends. Drs. Joseph Wheelwright and Carl Wells, on the University psychiatric staff, report that five per cent of all the students enrolled at the University seek some kind of psychiatric help *each year*. Every year a few suicides occur. While the religious centers are not at the University primarily to help students suffering from problems of maladjustment, they surely fill this function frequently, and when the mal-functioning is too severe the center directors can help by referring students to the proper agencies for professional aid.

Sir Walter Moberly, in his book *The Crisis in the University*, has said: "... every philosophy of life is either religious or secularist; it requires God or it leaves Him out." Now we come to the central task of the

religious center — that is, putting before the students the claims of religion. In a secular institution the "religion" of secularism often receives an open hearing; the theistic point of view is many times left unexpressed. The student is likely to come abreast of many forms of secularism: materialism, scientism, positivism, determinism, naturalism, and others. Often he is unthinkingly sucked in by these secular presuppositions which may be unstated but nevertheless undergird the teaching of the professor. Such frequently come in the guise of scientific fact and are offered by highly admired and intellectually competent men. The student may not recognize them for what they are but still somehow feel them to be a threat to his religious assumptions. This is the point where the religious center can help with its offer of personal counseling, "bull sessions," and various programs dealing with the relevancy of religion to the academic disciplines. Sometimes the main problem may be that the student has brought with him a simplistic faith which needs a good overhauling. Surely in all of these matters the religious organizations can try to meet needs.

Somehow students often seem to feel that the premises of secularism are more respectable or valid than the corresponding religious ones, when after all the presuppositions in both cases are *rooted in faith*, since objective, factual knowledge is utterly lacking at the point of the most basic why's of life. It is when a student understands that faith is the unavoidable demand of life, for secularist and religionist alike, and that an ordered, positively embraced religious faith can provide the means of securing integration and overcoming fragmentation that his "joy may become full."

Campus religious organizations serve at these critical points and many others already mentioned. They are centers of study, worship, recreation — and for some students, yes, still "a home away from home." That the student religious organizations as a whole at the University of California campus have made rich contributions to the religious life of the University over the past several decades is a widely accepted fact.

Christian Education in West Pakistan

By C. J. Freund

Consultant in Higher Technical Education, Government of West Pakistan

"PAKISTAN is always in the news, but I don't seem to know much about it." That is what people say when you start talking to them about the country. Pakistan became independent of Britain, as India did, in 1947. It was formerly a part of India. Pakistan and India are now completely separate nations. They were separated according to the religions of the population majorities. Muslims are a great majority in Pakistan, about 85 per cent, but they are a pronounced minority in India.

Pakistan is one of the British Commonwealth of Nations. Prior to October, 1958, it was a democracy, at least in name. Since then it is a benevolent military dictatorship. The revolution was orderly; without shooting or hanging. The Commander-in-Chief of the Army merely called upon the President and informed him that his government no longer existed. It was as simple as that. Living and business went on as before.

The two provinces of West Pakistan and East Pakistan are about a thousand miles apart. West Pakistan lies west of India and adjoins Iran and Afghanistan; East Pakistan is east of India and adjoins Burma.

The total population of West Pakistan was about 35,000,000 in July, 1958, according to the West Pakistan Government Department of Public Relations. Only about 450,000 are Christians; 34,000,000 are Muslims. Most Christians live in the farming villages rather than in the large cities. A few of the villages were originally established as Christian colonies.

EDUCATION AND MISSIONS

The present system of Christian religious education in West Pakistan grew out of the missionary efforts of Western nations.

St. Thomas is usually regarded as the Apostle of India. Historical scholars have

not yet determined that he actually visited India, but there is much evidence that he did. In any case, there are devout Pakistanis who venerate him for his sanctity and his miracles. When Vasco de Gama came to India with his Portuguese, he is said to have found 200,000 Indian Christians, descendants of St. Thomas' converts.

St. Francis Xavier was doubtless the outstanding missionary to India. He landed in Goa in May, 1542, with letters from the King of Portugal to the Indian viceroy and to the Papal Nuncio. But apparently he depended more upon his own energy than upon political endorsements. Like most of his successor missionaries, he worked mainly with the fishing population along the sea-coast, and with other "contemptible" people. Other Jesuits came after him, as did Franciscans, Dominicans, and Augustinians.

Heinrich Zilgenbalg is reported to have been the first Protestant missionary in India. He began his work in July, 1706. Others followed him: Pennell, Carey, Clark, Youngson, Bailey, Hares, Forman, and Ewing, to name only a few. The first American Protestant missionaries were Mr. and Mrs. Gordon Hall who landed in Calcutta in 1912.

The later British and Dutch colonists were apparently not friendly to the missionaries. Their purpose was not to preach the gospel but to wrest trade and commerce from the Portuguese. In time the East India Company dominated and ruled the Indian subcontinent. The Company wanted no "missionaries or gentlemen" in India, for one reason because one "could not do business in compliance with the Sermon on the Mount." Christianity flourished after the Great Mutiny in 1857. Missions grew and multiplied. Most of the Christians came from the poorest and lowest classes of the population. Under the former caste system the low classes were so despised by their

superiors that they welcomed the consolation of Christianity because it taught that all men are equal in the sight of God.

EDUCATION PROSPERED with the missions. In fact, education has always been considered an essential missionary activity, and one can hardly imagine a mission compound without some sort of school in it. Christian religious schools are now an important factor in Pakistan and Indian education. Statistical information is not too reliable, but it is likely that Christians operate 90 colleges in the subcontinent, i.e. Pakistan and India, 800 secondary schools, 1500 middle schools, 300 trade schools, or industrial schools as they are called here, and a very great but unknown number of elementary schools. In West Pakistan there are said to be more secondary school students in private institutions than in public; and very many, if not most of the private schools are mission schools.

PATRONAGE

Who attend the Christian mission schools in West Pakistan? Actual data are not available. But very many of the students are Muslims, particularly in the upper elementary classes and in the secondary schools. This is because the parents of Muslim students are usually wealthier than the Christian parents. The Christian students sooner or later must go to work to help support the families. However, in some of the vernacular schools, as distinct from the "English" schools, Christians outnumber the Muslims.

Of course, the population of Westerners in West Pakistan is growing. The Americans are staff members of the Embassy, the Consulates, the International Co-operation Administration and the United States Information Service; others are members of the Armed Forces, and of the various projects sponsored by the United States Government, and by American universities and foundations; a minority are commercial and business representatives and agents. In the larger centres, the American colonies operate their own schools, but elsewhere American children usually attend the mission schools, and so do some of the Pakistan Christians.

Nevertheless Christians are quite frequently in the minority. In one mission institute of approximately 1000 students, all but 65 are Muslims.

Muslim children attend the Christian schools because their parents believe that the schools are good. The Pakistanis are not especially sympathetic toward the Christian religion; they just have a practical regard for what they consider the technical superiority of the mission schools.

The Christian mission schools in West Pakistan build good-will. They are certainly entitled to much of the credit for maintaining friendship and co-operation between the people of West Pakistan and the people of the Western nations.

OBJECTIVES

Experienced Christian educators know that their objectives and standards of achievement cannot be as rigorous as in the homelands. Teachers who have recently arrived from the West frequently become discouraged. They appear to be getting nothing done. They can see no results. Veterans tell them not to expect too much, and that they must learn to overcome obstacles that do not exist at home.

Just what are the Christian schools in West Pakistan trying to accomplish? What is expected of them? Objectives are important. They are the basis for planning curriculum and organization, and for evaluating results. I visited a number of the mission schools in order to learn something of their aims and program.

Kinnaird College for Women is operated by Presbyterian and Methodist missionary societies of the United Kingdom and the United States. Miss Mangat Rai, the principal, was good enough to assemble eight or nine members of her staff who have a special interest in religious education.

I proposed to them several possible aims for religious education. They might impart to Muslim students such knowledge of the Christian religion as a well informed citizen of West Pakistan should have. They might fortify the religion of the Christian students. And they might try to raise the prestige of

the Christian religion by operating a superior institution. I asked them which of these they try to achieve.

The question seemed to them to be more or less irrelevant. A lively young Pakistan teacher looked from one to another of the ladies and impulsively remarked: "I should think that we are trying to accomplish all those aims." Miss Rai explained that their principal task is to demonstrate the value of Christianity in a good life, and that many of the graduates of the College leave with a sympathetic attitude toward the Christian religion.

These Kinnaird teachers all agreed that this much fully justifies their enterprise. They seemed to imply, although too courteous to say so, that the objectives of Christian education are quite obvious, and that it is all but a waste of time and effort to spell them out and to evaluate results accordingly.

I found Professor B. L. Hains in the study of his home on the Forman Christian College campus. He is professor of chemistry but an ordained clergyman, and chaplain of the College. Most of his students are Muslims, very few are Christians. He said that "our job here is to be charitable; specifically, to teach. Good is bound to come out of it, even if we cannot see a lot of results and report on them. We should all be content if we were sure that we gave our boys a knowledge of Christ and taught them the love of mankind."

Professor S. E. Brush of the Forman College is concerned with religious instruction although he belongs to the department of history. I met him in his home on the campus. We had to talk louder because his and his neighbour's children were playing wild games just outside. He did not hesitate a moment. "As I see it, our first duty as Christian educators is to strengthen the faith of the Christian Pakistan people. It appears to me that they are our first responsibility. We can do the most good, I suppose, by giving the people an educational service with a strong Christian flavor. There is some point, I should imagine, in doing the charitable or the generous thing just for the sake of the doing, without any sort of

critical investigation of results. I am confident that Pakistanis gain by our work, although I will admit that it is very hard to measure the gains. I doubt if they could be measured by the conventional norms of the modern educationalist."

Mr. K. H. Rizwi is senior instructor in the Rang Mahal Mission High School, one of many Christian Pakistan teachers in the mission schools. He repeated almost word for word what the others had said. "I am sure we are doing a good job, and that we exert a favorable influence. After all, it is important for us to teach our students the love of Christ and of their fellowmen. I believe that a teacher who is known to his students as a good Christian, and who makes it his business to teach an effective course in mathematics or history, is both a good teacher and a good missionary."

The Methodist Superintendent in charge of Lahore and a large surrounding territory is Dr. Edgar Hoyt Smith. He and Mrs. Smith kindly visited our home where he explained his views. He said that "the fundamental and elementary purpose of all Christian schools is, of course, to educate the students. We aim to prepare them to play a valuable part in the affairs and the progress of this nation, and to achieve their own individual destinies. To this assignment our Christian teachers bring the special resources of their religious background and conviction. They apply religious thinking, planning and viewpoints to the solution of the young Pakistanis' problems. They render a Christian service to a Muslim community."

Bishop Marcel Roger of the Catholic Diocese of Lahore, clasped his hands, leaned forward over his desk and went right into the subject. "What we are doing in the Christian schools is to 'go into the world and teach all nations.' We teach them the natural, moral law. But merely to know the law will do them little good; they must be motivated. We do this work of teaching by the means which are most appropriate to our circumstances. Much of the teaching is indirect. For example, by their Christian charity and their good example, the priests and nuns help to create and maintain among

the people high standards of integrity and deportment."

The Papal Internuncio at Karachi, the Most Reverend E. Clarizio, supported him. "To preach the gospel in West Pakistan means charity and good example. It means to educate, to relieve suffering, to guide and to encourage. It means to concentrate all our powers and all our efforts for the greatest spiritual and physical good of the people of West Pakistan."

It is remarkable how these educators and clergymen agree. They are humble people. And their aims are simple and straightforward. Their intention is to strengthen the faith of those who are Christians and to improve their social position; to give to those who are not Christians a sound, secular education in an atmosphere which stresses natural morality and reverence for the Creator; to prepare all their students for life in their respective communities, and to instruct, and particularly to inspire them to be good people and good citizens. And by doing this they hope to represent Christianity most favorably to the students and to all the people.

FINANCE AND SUPPORT

Most of the missionary schools and colleges seem to be in constant financial difficulty, just as schools and colleges are at home. But the devoted officers and teachers cheerfully accept deficits as just another problem.

Many of the missionary schools and colleges receive grants from the West Pakistan Government. In fact, practically all private schools and colleges do. But Government support is never sufficient, even when fees can be collected from the students. The schools and colleges must have still more money. They get some from zealous Christian missionary societies in Europe and the United States. These contributions are never enough either, but at least they are so regular and reliable that the Pakistan school authorities can depend upon them as un-failing annual income.

Missionaries visit the homelands on leave and make some kind of report to their

patrons on the condition of the schools. They ought to enjoy a holiday but many of them spend most of their leave time raising such funds as they can.

The Catholic missions obtain contributions from the Vatican, and usually from the headquarters in Europe or the United States of the respective religious orders. Sometimes an enthusiastic Western home congregation or community will sponsor a particular mission or mission school.

ATTITUDE OF THE MUSLIMS

What is the attitude of the Muslims toward Christian education? On the whole, they highly regard the Christian teachers and schools, as previously explained, and very many of the students in the Christian schools are Muslims. The Muslim parents favor the Christian schools just as long as there is no proselytising. But they would quickly protest if the schools became a device for attracting Muslim students to the Christian religion.

The Muslim recognizes the superiority of Christian education, but he does not by any means recognize the superiority of the Christian religion. Many upper class Muslims have travelled in Europe and America. They "admire Western standards of living and secular education, but we have seen nothing in the conduct of your Western people to make us believe that the Western religions are superior to our own." The upper class Muslim is likely to look down upon Christianity as a religion fit only for sweepers, other menials, and the lowest social classes in general.

Muslim parents do not object to the teaching of natural religion, and of morality based upon the natural law. Some of the Muslim students are even eager to learn the teachings of Christ, and to follow those teachings in their everyday lives. To do so is not incompatible with their own beliefs. They consider Christ one of the great prophets, but of lesser consequence than their own Mohammad.

There is another reason why the Christian teachers may have to proceed with caution. I had tea with the Anglican Bishop Wool-

ner of West Pakistan, and Mrs. Woolner, in the Lahore Cathedral Close. He at least surmises that "there are some Pakistanis who suspect that the purpose of the Christian religion in the subcontinent is to strengthen the system of imperialism which the Pakistanis, and most Asians, thoroughly hate and are getting rid of. Fortunately for the Christian schools the teachers have been just as diligent and conscientious since Independence as they were before. They have not in the slightest relaxed their effort because it is no longer necessary to sustain imperialism."

DEVOTION TO SERVICE

Quite unwittingly, all Christian educators, both Pakistanis and foreigners, make upon the visitor one dominant and exceedingly favorable impression. They are all sincerely and enthusiastically devoted to their vocation. They are inspired. They have no motive other than to render a service to the people of West Pakistan. The "Ugly American" could not have been written about them.

They have nothing to gain except the satisfaction of doing a job. None of them are overpaid or otherwise pampered. In some of the missions the salary is the same for all Westerners, regardless of their position, age or experience. Thus, a veteran surgeon in a mission hospital may receive the same salary as a very young teacher of English literature. As a matter of fact, these "salaries" are little more than a living allowance. Members of the Catholic religious orders receive no salary at all.

Few of the mission schools or colleges are adequately equipped or furnished, according to Western standards. Class rooms may have only crude, home-made benches, and mere openings in the walls may do for doors or even windows. It is quite common to hold classes out of doors, the students squatting on the ground in the shade of trees. There may be no water supply except what is brought from a common well in "matkas" or earthen jars.

Life in the villages is primitive, but the Christian teacher shares much of the life

with crowds of people, not to speak of bullocks, goats and sheep. However, in spite of his willingness to share the village way of life, the Christian teacher may still prefer to take his bath behind a screen of mud blocks, pouring water over himself from a battered bucket, rather than join his students in a buffalo pond.

If the Christian teacher were inclined to be discouraged, he would go home. His students may not love learning, and they may rebel or go on strike if the examinations are too hard, or they do not like the subject-matter. The best that the teacher can expect to accomplish in a lifetime of work is probably to confirm his Christian students in their faith, to impart to his Muslim students a regard for Christianity which they did not have when they entered the Christian schools, to instill into both Christians and Muslims an acceptable standard of ethics and deportment, and to encourage their worship of God.

The average Christian teacher in West Pakistan is not learned in the university sense. He has few opportunities for cultivating scholarship. He is heavily loaded with the endless tasks which pertain to running a school or college, and which have little to do with research. Zeal, energy, patience, tact and practical intelligence are more important to him than advanced and specialized study.

OUTLOOK

What is the future of Christian education in Pakistan? None of the Christian teachers look forward to any sudden or revolutionary change. They expect no kind of startling success, no change in their status. They hope constantly to improve their teaching and their facilities, and to educate successive generations of Pakistanis for useful lives and careers.

They look forward to a long succession of opportunities for satisfying their own desire to perform a Christian service for a people who have asked for assistance; most of all, they want to continue making important personal sacrifices for a noble purpose.

Can the Indiana Plan for adult religious education re-vitalize campus religious work? Here is concrete evidence from its use in

An Experimental College Work Program

By Theodore J. Ehrlich¹

AN EXPERIMENTAL college work program, begun in September, 1958, at St. Stephen's Episcopal Church, Terre Haute, Indiana, seems to support the hypothesis that the creative productivity of religious college work programs are significantly enhanced when the members of a campus religious organization have an opportunity to participate actively in the planning and implementation of its total program.

THE INDIANA PLAN

THE INDIANA PLAN for Adult Religious Education may be briefly described as follows. In 1952 the staff of Indiana University's Bureau of Studies in Adult Education² began an examination of adult education in the church. Their investigation led them into a five-year research program which resulted in the now widely used Indiana Plan for Adult Religious Education. Since a prime educational purpose of the Church is to help us "to know God better so that we may better serve Him,"³ they sought means by which this could best be accomplished.

Adult learning is a highly personal thing. The Indiana Plan is based on principles that stress adult learning as personal experiences unique to the individual. Creative adult learning is possible when conditions are such that adults can become actively involved in productive activities as a learning team. When they discover for themselves

a personal reason for learning about a given subject, their experience is more likely to be creative than when, for example, they are not permitted to share in the choice of material to be studied.

Essential to the Indiana Plan is the initial training of a core-group of participants, to thoroughly understand the theory and procedure. This is accomplished through the "Institute for Trainers" which consists of "a series of meetings conducted over a six-day period, and includes from 15 to 30 persons." Rather than a conventional conference, it is strictly a training program in which participants "learn basic principles and skills of a practical nature through the experience of actually participating as adult learners."⁴ Participants constantly evaluate their experience during the training period. The principles and skills learned at the training institute are readily applicable to participants' life situations.

THE LOCAL SITUATION

THE ST. STEPHEN'S CHURCH Canterbury Association serves two colleges, Indiana State Teachers College and Rose Polytechnic Institute. Indiana State is located across the street, while Rose Poly is about five mile distant from the Church. Indiana State is co-educational, Rose Poly is not. Less than one per cent of the approximately 4,000 students enrolled in the two schools are Episcopalians. Records indicate that the Canterbury program of past years tended to be rigid and inflexible. Planning was done by a minority of the group's potential membership. Attendance was erratic and generally poor.

In September, 1958, the new chaplain, in cooperation with the Rev. Thomas Mabley,

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²The graduate department of adult education, which offers advance degrees and conducts research in the field of adult education.

³Bergevin, Paul and McKinley, John, *Design for Adult Education in the Church*, Seabury Press, Greenwich, Conn., 1958, p. xv.

⁴Bergevin, P., and McKinley, J., *op. cit.*, p. 236.

Rector, sent a personal invitation-letter to each Episcopal student enrolled in both schools. A similar letter was sent to all Episcopal faculty and staff. The response was discouraging: only five students and faculty members attended the first two or three meetings. Despite personal contacts and numerous follow-up telephone calls, attendance remained poor. This small group of faithful Canterburians met regularly with the chaplain. They agreed that a part of the problem was (a) their lack of knowledge about the goals and purposes of the Canterbury program, and (b) uncertainty as to their role as Christians on their campuses. They agreed, further, that the local program's success depended upon their ability to convey constructive Christian and organizational objectives to others in order to solicit their active participation. The group evidenced an inability to cope with the situation with which they were faced. The chaplain suggested the Indiana Plan as a means of resolving the dilemma. Of special interest to the group was the idea of total participation and sharing of ideas. They expressed a sincere interest in the training inherent in the Plan's implementation.

THE INSTITUTE FOR TRAINERS

TO ACCOMPLISH THIS END, the group at this point was turned into a *modified* Institute for Trainers; modified because of the few participants available and because the chaplain was aware that the students were quite discouraged by their seeming inability to develop a constructive program. In suggesting the training program, the chaplain assumed that (1) college students can function at a reasonably mature adult level; (2) students can, and will, learn to act responsibly in situation where they can cooperatively express their God-given uniqueness as individuals; (3) the Indiana Plan for Adult Religious Education is a means whereby the Christian purposes of adult religious education programs on college campuses can be accomplished.

A series of eight two-hour discussion-training programs was set up. Its three-fold purpose was to learn discussion and

program planning techniques; to begin a cooperative investigation of Canterbury's goals and objectives at the local and national levels; and to develop a deeper personal understanding of the Christian Faith. The group willingly accepted the chaplain as its trainer during the first phase of the training period. Training goals, cooperatively determined by the students and the chaplain, included:

1. *To make all the participants co-responsible for a growing insight into interpersonal and intrapersonal relationships as children of God.*

The realization of this goal involved complete freedom of expression by permitting each participant to say whatever he, or she, felt needed saying, and accepting each others' statements without overtly expressed bias, prejudice, or rancor.

2. *Using available opportunities to examine interpersonal teamwork through trainer-interruptions and periodic critical evaluation of the group's teamwork progress.*

As participants discussed their own and others' reactions to immediate situations, they cooperatively evaluated the positive-negative Christian values involved in their relationships. In the course of a discussion-training session, the trainer would "draw the curtain" — *i.e.* temporarily interrupt the discussion — to either point out strengths and weaknesses of *process* or suggest means of re-directing the group's thinking about Christian ethical practices.

3. *Help participants to adjust the acquired information regarding themselves and others in relation to the teamwork learning experience consonant with their ability to internalize and use the new-gained information and insights.*

This helped each participant gain a deeper understanding of a desirable and wholesome self-image in terms of his or her relationship with other children of God.

The chaplain-trainer must admit that at times he faced a challenging and personal problem. Occasionally participants expressed ideas that were in direct conflict with generally accepted Christian doctrine.

However, he controlled his personal reactions. He believed that *for the moment* freedom of expression was more important than the immediate correction of theological misconceptions. He resisted the temptation to employ trainer-interruptions too often. In almost every instance, some member of the group challenged "heretical" statements, correcting theological errors.

These training sessions differed from ordinary discussion-study sessions in that they were oriented primarily to process rather than content. But topics chosen for the training sessions often related directly to the basic objective of gaining insight and understanding of the Christian Faith in its wholeness. As the group gained a greater ability to intelligently conduct productive meetings, content assumed an increasingly significant role in the over-all program.

During the weeks following, the small group learned not only to share their ideas with each other but recognized the need for increasing the group's size. Consequently, new members were recruited and invited to join in the discussions, with the old-timers helping the neophytes understand discussion techniques. The give and take, and the mutual experience of sharing ideas and experiences, assisted all the members in their acceptance of responsibility for active, constructive participation.

Important in the group's growth as a concerned Christian body was the increasing awareness by its members that it is the right of every individual to freely verbalize his feelings and thoughts without the threat of being rejected by others because of his expressed ideas. They realized more and more that before they could explain the purpose of Canterbury to others they would need first to come to grips with their own Christian convictions. In the course of the eight-week training period, average attendance more than doubled and the composition of the group gradually changed. Those who regularly attended and participated in the training discussions included a Baptist, two Disciples of Christ, a Christian Scientist, five Episcopalians, two Methodists, and a Presbyterian.

As the meetings continued, the group agreed that the Church is a means through which an individual or group can discover and grow in the Christian faith. They agreed that no Protestant denomination can assume that it has the only true answer regarding the Faith. These conclusions were reached after many spirited discussions in which the group's members freely declared their personal opinions. They decided that the Church, as a body, is a means and not the end for dedicated Christians. They further agreed that this fact does not deny the Church's role as the principle agent for the propagation of the Faith. Because of the controversial nature of some of the ideas, a series of an indeterminate number of discussions was planned around the question: "Is it more important to be faithful to a denomination than to be a faithful Christian?"

By this time almost three months had passed. The chaplain's role had gradually changed from trainer to resource person. In some instances he was not called upon for an opinion more than once or twice during a two-hour session. Members of the group acted as leaders. They tentatively concluded that: (1) Christ Jesus is the sole means and source of man's spiritual growth; (2) in keeping with the teachings of Holy Scripture, it is the bounden duty of every baptized person to bear witness to the Lordship of Jesus Christ as personal Redeemer and Saviour; (3) Canterbury, sponsored by the Episcopal Church, is responsible to the Church for its existence as a part of the Body of Christ, dedicated to the proposition that it shall bear a living witness to Jesus Christ on the college campus; (4) attendance at the regular worship services of the individual's church is important to the spiritual growth of the whole person; (5) Canterbury, for Canterbury's sake, is a waste of time; (6) each Canterbury organization is uniquely different from every other one because each must serve the needs of the uniquely different individuals comprising its membership.

In the months that followed, the group's thinking gradually crystallized. Canterbury's Christian mission, as it emerged from several

discussion series, was determined to include the following purposes:

1. To be a living organizational witness to Jesus Christ as Lord and Saviour on the college campus;
2. To demonstrate that loyalty to the Lord Jesus Christ involves the individual's whole being;
3. To further the conviction that neither race, creed, nor color should influence one's opinion of, and respect for, his fellow man;
4. To encourage regular church attendance as a means of strengthening one's personal faith;
5. To teach that man is accountable to, and judged by, God and by Him alone.

THE RESULTING PROGRAM

TOWARD THE END of the 1958-59 school year the group had become a closely knit, dedicated, and sincerely concerned body of young Christians. They accepted the fact that a part of their responsibility was to tentatively plan for the 1959-60 school year. They recommended that, in keeping with the growing practice among college-work groups, regular Sunday night suppers be served either without charge or at a very nominal cost. They recommended, further, that the organization endeavor to become recognized on the campuses, not as a Canterbury "club," but as a group whose primary purpose is to practice, in "association" with others, the Good Life.

During the summer of 1959, several of the organization's officers — elected before the close of school in June — remained in Terre Haute and worked with the chaplain on plans for the next school year, all plans being subject to the incoming group's approval. Programs and/or projects scheduled for the 1959-60 school year included:

1. Discussions of world events in terms of their Christian implications;
2. Discussions of the problems that face college students in their college-community environment;
3. A series of discussions on "Sex and the College Student" in terms of the Chris-

tian view of sexual practices;

4. Discussions of the Episcopal Church and its practices.

Prior to the opening of school, 4,000 flyers were mimeographed for distribution to every student during the registration for the first semester.

At the first Canterbury meeting of the new year, held on September 20, 1959, more students attended than were present at any meeting during the previous year. They discussed the year's student-planned proposed program and approved most of it. They agreed that the program should remain flexible so as to assure a greater possibility of meeting the needs of a majority of the group.

At the time of Christmas recess, attendance averaged more than 30 persons per Sunday. Many interesting programs have been presented. During Mr. Khrushchev's American visit, serious consideration was given to what the Christian attitude toward him and the Soviet Union should be. Consideration of the problem centered on Christ's admonition: "Love your enemy."

THE GROUP HAD ASKED that the chaplain lead the series on sex and the college student. The discussions have been remarkably frank and instructive. During two one-and-one-half sessions, the group discussed the question of pre-marital sexual intercourse. The students were both interested and constructive in their comments. An interesting sidelight came after the first session. A male student approached the chaplain, shaking his head and muttering. He seemed seriously concerned about the just-ended meeting. After a moment of silence, he said, "Chaplain, this meeting really got to me. When I leave here, I'm going on a date. In view of what we talked about this evening, I'll have to change my plans and my whole approach. I guess it was all for the best that I decided to come to Canterbury this evening." The chaplain's silent prayer of thanksgiving was fervently offered! On another occasion, one fellow expressed the view that "free love" was the only solution to man's need for sexual gratification. The group's maturity can best be measured

by the fact that, although they obviously disagreed with his viewpoint, they did not reject him. Rather, they helped him to realize that he had probably spoken "off the top of his head" and that they realized that at one time or another everyone says things to attract attention without really meaning it. This instance illustrates an acceptance of each other, and an evolving fellowship and concern for one another's welfare, which is inspiring and moving.

A recent crisis presents a further insight into the growing maturity of the group's thinking. The four Episcopal students from Rose Poly are all freshmen. After attending a few meetings, they stopped coming. Before long, one returned. The chaplain visited with them, talked with them, without result. Active Canterburyans visited them. Results, negative! The officers have solved the problem with the cooperation of the group. It was agreed that, since the boys would not come to Canterbury, Canterbury would come to them. Arrangements are being made to hold several meetings at Rose Poly. As one fellow remarked, "If you bring the girls along, you'll have more than just the Episcopalians at your meetings." The group's concern stems from the fact that three of the Rose Poly members have decided that they were through with the Church. "We are going to be Atheists from now on." The group feels that they need help; that they need help in realizing the unreasonableness of their stand.

INCLUDED in the Association's plans was a Christmas party. Numerous suggestions were offered, including a dance, a dinner, and a general "fun" session. When the time came for final planning, a new idea was presented. As one member said, "If we have a party just for ourselves, we will not really be enjoying ourselves. Wouldn't it be more fun to share our joy with others?" Others agreed. It was decided to "take the party out to the Rose Home, the Episcopal Home for the Aging." Arrangements were made with the superintendent, gifts were bought for each of the 21 residents, refreshments were prepared, and a truly wonderful time was enjoyed by both the Home's resi-

dents and the Canterburyans. The chaplain was "drafted" to play Santa — costume, pillow stuffing and all. Twenty students sang carols like angels, visited with the residents, and washed dishes and glasses before leaving.

Relations between the college students and the members of the Parish have visibly improved. The students are no longer "strangers" in the Church. Some of them sing in the choir, others assist in various church organizations. The Church's new choir director is a music major Canterburyan.

It would be ridiculous to assume that other college groups are less active than the one at St. Stephen's Church. The significant fact is this: The St. Stephen's Canterbury Association members plan their own programs. They accept the chaplain as their spiritual guide, looking to him for advice and help when facing problems that seem — and often are — beyond their understanding. They look forward to the weekly evening Chapel service, recognizing that this service does not replace the necessity of regular Sunday morning church attendance.

Most important, the students and faculty who regularly attend the weekly meetings are proud of "their" Canterbury Association and the work that it is doing. They are proud that one of their members is the new president of the campus Inter-faith Council. They are proud, not because they feel that they are something special, but because they feel that they are fulfilling, to some extent, their calling to bear a living witness to the Lord Jesus Christ on the college campuses. They recognize their short-comings and endeavor to overcome their weaknesses. They happily contemplate the Association's denominational composition, which reads like a Council of Churches, accepting each other as children of Almighty God, in the Body of Christ. They are beginning to understand the importance of saying, and believing, "Not my will, but Thine be done."

An important by-product of this program has been a growing freedom on the part of the students to seek the personal counsel of the chaplain on their most intimate problems.

More About

STUDENT VALUES IN AMERICAN COLLEGES

In the last issue of *RELIGIOUS EDUCATION* considerable space was devoted to the subject of student values. In connection with this study, religious leaders on a number of selected campuses were asked to comment on the situation with respect to values among the students with whom they are working. Comments from Harvard University, Hunter College and Ohio State University were published in that issue. The following two additional articles represent the Woman's College of the University of North Carolina and Marquette University.

I. "Something More of the Depths"

Student Values at Woman's College, University of North Carolina

Warren Ashby

Department of Philosophy, Woman's College, Greensboro, N. C.

WHEN SOCRATES insisted that "the unexamined life is not worth living" he was not advocating the examination of other persons' lives but of the self. The discovery of the self's values is sufficiently difficult. The accurate discernment of the values of others, especially if the others are as complex as college students, is impossible.

These preliminary remarks are primarily a warning that the appearances of student life in our universities do not provide sufficient data for conclusive evaluations of students. This is true no matter whether the appearances are interpreted by social scientists, by the students, or by a professor of philosophy. The social scientists, despite their achievements and greater hope for future achievements, have not yet discovered generally accepted methods for accurate interpretation of human values. Nor have the students necessarily greater insight into their fellows or themselves. It is highly instructive that since the publication of the Jacob study, *Changing Values in College*, I have heard many students, in diverse places, argue that the report is accurate; but when the conversation turns, in a climate of candor, to the speakers' own values, I have yet to hear a single student state that the report accurately described his life. But if the

social scientists and the student are not to be trusted far less so is the philosopher. He does not claim that his conclusions can be confirmed by repeating the research or by a show of hands. His bias is all too obvious, the bias that the important matter is to see beyond the surface manifestation of values into the depth of personal life, to perceive, as the poet gazing into the well, "beyond the picture/ Through the picture, a something white, uncertain,/ Something more of the depths."

The particular well I gaze into is The Woman's College of the University of North Carolina; though what I dimly discern about students in those blurred waters is much the same as impressions received from many students in other universities and those active in regional and national organizations.

The Woman's College has an enrollment of about 2500 students, all but 150 in residence. It is one of the three separate campuses of The University of North Carolina and is one which has written into state law what its specific function shall be, reading in part,

"The object of Woman's College of the University of North Carolina shall be to teach

young women all branches of knowledge recognized as essential to a liberal education, such as will familiarize them with the world's best thought and achievement and prepare them for intelligent and useful citizenship."

Do the students at The Woman's College give the impression of possessing the characteristics described by Philip Jacob? Are they "gloriously contented," "unabashedly self-centered," "supremely confident that their destinies lie within their own control rather than in the grip of external circumstances"? This is not the way I read them as they run. And *running* — through last week's assignment, to the next class, to Duke or Chapel Hill or home for the week-end — is a chief characteristic of their lives. They are too pushed by life, or perhaps by their professors, to be "gloriously contented." They do not appear to be "unabashedly self-centered." They do not appear to be unabashedly anything. There is no center, self or other. They do not speak of worries about specific things; but there are hints that they may have anxiety about many things: the steady, determined pace to the next appointment, the averted eyes, the absence of laughter, the week-end empty dorms, the extracurricular preoccupation with trivia surely mean something. And as for "the supreme confidence that their destinies lie within their own control rather than in the grip of external circumstances" — well! The task of teaching in college, described by one friend as "like a hen trying to lay an egg on an escalator," is hard enough without having to believe students are that naive! No, they are far more sophisticated than to suppose that either they or external conditions control their destinies. They are sufficiently sophisticated not to have destinies.

The "traditional moral virtues are valued" and, unlike the Jacob description, are practiced according to the insights of the students. In a decade in the college I can count the known instances of philosophy plagiarism on my thumbs. The honor policy seems sufficiently effective that instructors do not remain in the room during an exam-

ination and some give out-of-class, closed book examinations with the confidence that in very few cases will such trust be violated. There has been no Kinsey report on The Woman's College but the discussions of sex a professor hears (or overhears) outside the dormitory gives the impression that most students place limitations upon their extracurricular activities in that field. There has been considerable student sentiment for changing the regulation which prohibits drinking while the college is *in loco parentis*; but a basic issue in that argument has not been between those who drink and those who do not but differing views of the maturity of the student and the freedom she should have. Most significant in regard to moral values has been the attitude of students to desegregation. Prior to college desegregation the student legislature passed with no dissenting vote a resolution, based on moral grounds, that any academically qualified North Carolina applicant should be admitted to the college. Many students welcomed desegregation, others accepted it; and, in the fourth year, there has been no difficulty in the college. At the same time, there has been no attempt made by any students to open the theater, the restaurants, the soda fountains, and the churches of the adjacent community to Negro students. This latter suggests that they practice the moral virtues according to their insights. Their insights have relevance primarily for personal integrity and personal relations among equals and not for society.

More than 85% of the students come from North Carolina which means the great majority come as Protestants. In serious discussions they readily confess their fundamental confusion and doubts about religion. Many of the most thoughtful and mature, including those active in denominational groups, state candidly that they find the church, especially in its worship, does not have any real meaning for their lives. It is a sincere criticism; and it may be that it is becoming more widespread and more quiet. The religious situation of the students is further complicated by the fact that

some of the pagans on the faculty are actually the most religious (in the sense of having creative "ultimate concern") and some of the religious on the faculty are the most pagan (in Powicke's definition of paganism: "a state of acquiescence, or merely professional activity, unaccompanied by sustained religious experience and inward discipline.") In the classroom, on the campus, in college activities, religion is largely irrelevant except in its occasional ceremonial functions. I am told that there is much discussion of religious belief in the dormitory but one trembles for what must pass as religious argument where most students know nothing of Biblical criticism, or the Ecumenical movement, and have not heard of Buber or Maritain or Tillich.

The students are, as Jacob reports, concerned with vocational preparation. In the past five years over 50% have been graduated in elementary education, home economics, and business education; and of the remainder many secure certification for secondary school teaching. While they are vocational minded they are not career minded. Within the first year after graduation more than ten percent of the graduates are housewives without employment outside the home; and many more are married and gainfully employed. Over the past eight years almost 50% of the graduates have had teaching as their first occupation; almost 10% have been in secretarial work; about 8% have gone into graduate school or specialized training.

There is not much evidence that most students are genuinely committed to the intellectual life. They appear to work with diligence, they do the assigned work (or as much as they can crowd into fairly busy days and nights) and, according to the grades received, they do the work quite well. They study because they are told to study, because they are expected to study, because of a grade; but there does not seem to be widespread study for the joy of study. Some student informants insist that more and more students are finding meaning in the life of the mind; but the impact of

such students has not yet been discernibly felt in the library where the attendance has not materially changed over the past ten years and where, last year, the average number of reserve books checked out over night or for three days was less than five books per student for the entire year.

There is a surprising lack of maturity in the relations of students with members of the faculty. It is surprising because they are relatively sophisticated, knowledgeable young women, well-equipped to survive in the modern world. But somehow a chasm separates the student-faculty life; and, competent for most challenges, they seem unable or unwilling to bridge this chasm through the simple expedient of letting the faculty member become a person. This is, indeed, a crucial problem in higher education; to discover ways that students and faculty can live, communicate and cooperate, as relative equals, each maintaining his own integrity.

Jacob suggests that students have strangely contradictory attitudes toward international affairs. This is putting it rather strongly since it is difficult to recognize that most students have attitudes in regard to international, or national, life. The urgent problems of the day, especially the problems of world peace, do not cause sleepless nights. It would, in fact, be difficult to know where to introduce such concerns into the natural life of the student: no longer is there a Students for Democratic Action (though the SDA survived at The Woman's College longer than in most universities), there is no International Relations or United Nations club in the college, there is no general interest in World University Service, the National Student Association, nor even a lively interest in bringing foreign students to the college. Three events in a single week may have some symbolic meaning: the packed house in the 2500 seat auditorium for the Kingston Trio, the purchase of a TV set for a dormitory lounge at \$1.50 per student, and the completion of the campus purse drive which goes primarily to foreign students at an average donation of 20 cents per student.

Yet this contradictory and disturbing picture is by no means the entire story. For

beneath the surface picture there is the inner life of the individual student; and partially painting the picture there is the faculty.

Students at The Woman's College have long since been sensitive to problems of conformity. In 1950 (before McCarthy, before *The Organizational Man*, *The Lonely Crowd* and *The Status Seekers*) one class of students decided they wanted some faculty consultation on an important problem; and when they were asked to define the problem it was stated simply as "Conformity vs. Non-Conformity." Since that time until recently there have been the campus radicals who have kept the issues alive: there have been the fights over freedom of student publication, dormitory search-procedures, and the cut-system. But the day of open sensitivity to and fight against conformity now seems to be past. What has happened? My own interpretation is that, having received insufficient support from the surrounding college community or from society, there has been a strategic withdrawal, the fight has been driven inward into the hidden life of many an individual student. No one can read student papers on the purposes of higher education or personal philosophy, no one can participate in seminars discussing these themes without recognizing, in genuine revelatory moments, the absolute seriousness of many students, the secret sensitivity to and the secret search for meaning in their lives. It is no longer an open battle for the reform of society, it is not even a fight against conformity. It is not so much a fight *against* something as a fight *for* something. The inner life is just at that delicate stage when it longs to know and affirm the meaning of its life, when it desires to become that meaning. This is part of the reason that modern art has become so important in the college. This is what those students were claiming when they insisted there was a new inter-

est in the intellectual life. The real revolutions in the college today are hidden from view. Those revolutions are taking place in the inner depths of individuals' lives. Here is reason for hope. But here is reason for despair, too, since those revolutions are almost nowhere being coherently expressed and if they are not expressed they will be stillborn.

Jacob, then, is wrong, terribly wrong, in one of his major conclusions: "Perhaps these students are the forerunners of a major cultural and ethical revolution, the unconscious ushers of an essentially secular (though nominally religious), self-oriented (though group conforming) society." Students are not the forerunners of such a society: they are the products of this society that already exists. It is not surprising that the struggle has been driven inward. And one hope for society and persons is that individual college students, within the depths of their lives, will oppose the society of their elders and discover and express renewed values that we have failed to communicate to them.

Perhaps parents and professors have failed to communicate the values adequate for this age because we do not actually possess those values. Any professor looking at his students must at last come back to Socrates' admonition, "the unexamined life is not worth living." For, after all, the spiritual climate of a college is set more by the permanent citizens of that community than by the four year transients on the escalator. When, therefore, I read the Jacob report, look at and live with college students, all the while experiencing that strange combination of joy and expectation and despair, the vexing question will not be quiered, "Was Philip Jacob in reality interpreting the values of American college students or college professors?"

II. Student Values at Marquette University

David Host

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I HAVE BEEN ASKED for my impressions of the prevailing values among the students I know. After more than 15 years of teaching it would be strange if I did not have a good many. Most of them are hazy and uncertain but some few stand out with sufficient clarity for me to try to express them. I am not inclined to state what these are worth. They derive from direct personal experience and are more than unconsidered and unsupported, but candor requires that I admit they are less than demonstrated certainties.

The fact that they are only impressions precludes full proof, of course, but so does the nature of "value," at least as I understand it. If values are goods which men freely choose and if the basic value is that good they choose for their final end, then any man's true values are hidden in the recesses of his soul.

This is especially true of values as a Catholic considers them — a pertinent point became I am Catholic. To Catholics, the highest good is the Living, Triune God with whom men unite or can unite imperfectly in time and perfectly in eternity. Catholics hold that the best knowledge of this best good and the means of uniting with it comes from God's own revelation, extended by the Church to the present instant. They hold, besides, that acceptance of this revelation and its immediate import, like the revelation itself, is a divine gift. Hence any man's choice of God as his supreme good is, to a Catholic, necessarily a personal matter between God and the individual, so essentially mysterious no human institution or person can perceive it in another. On these grounds, one man's impression of another's chosen values must remain nearer the surface than the bottom.

Since Marquette is a Catholic university, conducted by the ecclesiastically recognized

Society of Jesus, and since the majority of its students are Catholic it is only to be expected that the prevailing chief value on the campus is God — if you like, the God of Catholicism. Of course, many students are not Catholic but the overwhelming majority of these have, in common with Catholics, belief in God as their chief good, their provident ruler and judge. No student has ever told me he did not believe in God or has given me any evidence that he did not.

I can do no more, and no less, than assume that those students who declare themselves Catholic on their registration cards, and those who declare themselves adherents of some other religion have chosen God as their primary value.

Admittedly, the affirmations might be mere lip service, more external than internal, more formal than real, in the extreme mere convention, empty and dead. It seems to me that formalism of this sort describes the attitudes of some of the students, that it is marked and strong in some and discernible in others. However, it is not my impression that formalism prevails among the students here.

Few things have impressed me so strongly as the fact, easily verified because repeatedly evidenced, that the majority of students here are concerned, some almost to the point of being pre-occupied, with questions of good and evil and of right and wrong according to the Christian moral code. Sooner or later all student bull-sessions seem to turn to this question. In any public lecture or discussion, and in any class session a bright spark of interest is struck whenever the right and wrong of the topic is introduced. Sometimes it is difficult to bring student attention to focus on any other aspect once they see the moral aspect of the subject at hand. It is commonplace for moral judgments to

hinder the perception of esthetic judgments by some students.

It is the nature of the supreme good that right and wrong, good and evil are determined in regard to it. What is genuinely good and right is ordered to the supreme good, what is evil and wrong is directed elsewhere. Hence it is incumbent on anyone to learn how conduct and apparent goods stand in relation to the supreme value he has chosen. One who has not knowingly chosen a chief value ordinarily would have no such concern and one who has chosen as his chief value a good other than the Christian God ordinarily would have no concern for the Christian moral code. The persisting presence of these two concerns among the students here, indicates to me that they perform no mere lip service when they imply that they have chosen God as their supreme value.

It does not follow from this that they live up to their commitment perfectly. My experience confirms what one would expect: students find it no easier than anyone else to give themselves consistently, wholly and unreservedly to God. From inner weakness and the pull of other goods exert on them they succeed and fail in various degrees to make God the real, active and effectual primary value in their daily lives. But it is important to notice that failures of this sort do not change the fact they have made their basic choice. It is my impression, then, that God is indeed the prevailing value in the lives of the students here; that their thinking and acting are oriented to Him, that in their minds all other legitimate values are secondary to this Supreme Good, and that even when they act at cross purposes to it their chief value nevertheless prevails. It seems to me that this has not changed during the time I have been teaching.

All this implies that the truth about other prevailing student values can only be distorted by considering any one of them as a thing apart from the chief value in the students' mind. It is my impression that lesser values bear on each other as well so that it is impossible for me to consider any second-

ary value to the exclusion of others. For example, it is not my impression that students seek such values as social status, economic security and the like for any other reason than what they believe these contribute to the broad dominant value of general happiness. They expect their life's work to supply them the means of attaining this contentment even though the most thoughtful among them take pains to choose careers which are in a broad sense congenial to them.

About these complexities I can only itemize a few, distantly related impressions.

1. If virtually all students appear to have chosen their chief value before they enter the university, they do not appear to be equally decided about their careers. Some few have chosen their life's work by the time they enter the undergraduate colleges, of course, and the pre-professional and professional students must have made their decision by the time they entered that work. A greater number by far have only tentatively selected their careers and some of these reach definite decisions in college. But some students give no indication they have decided by the time they graduate. It is a question in my mind whether the majority of these ever really make the choice at all except in a most tentative way but instead follow a line of least resistance, await their opportunities and permit the circumstances that confront them at graduation to make the decision for them.

2. By their life's work the majority of students want to acquire a combination of goods which may be considered their values: "a decent" income, the security that comes from having an assured source of income, social prestige and leisure. I cannot estimate the proportion in which they combine these nor the intensity of their desire for any one. Few students appear to have set their minds on great wealth but the idea of what a "decent" income is varies so much among them that what some have in mind others would call, at least while in college, more than enough. It is also true that security is high in the minds of many. However, others are not only willing but eager to hazard se-

curity for the chance of great rewards. All expect to be respected for the work they do. A great many look to their work to give them opportunity for personal pleasures of various kinds, from those derived from favorite recreations like hunting and fishing, for example, to those derived from music and art.

3. Perhaps it is because the students I know best are in the College of Journalism which emphasizes the partly professional aspect of that work, that I have the distinct impression that they value highly a combination of technical and professional competence, independence and challenge. Almost all admire competence and skill in others and by that would seem to hope for it in themselves. Many attempt to make careful estimates of their own skill in selecting their life's work. One of the most frequent remarks offered in explanation of why they chose or are considering this or that special work is "I'm good at it." The independence most desire does not include anything like complete economic independence, although a small percentage want to be entirely their own bosses. But many more ask only for independence in making the determining judgments of the work to be done and thereby of being responsible for it and deserving of praise for its excellence and good effects. But they also want the work to be such that not everyone can do it: they look to work which will call for their skill and competence and will even challenge these.

4. It is not my experience that the majority of students do not value work for its importance to others and to society at large. A few say they choose certain occupations because they believe these contribute greatly to others' well-being and the good of society and they look forward to performing such service. The majority disparage some occupations because the work is thought to be done in a way to injure others or society in general.

THE FACT THAT the student has made his choice long before he enters college, and the nature of the choice itself, assure that the university does not ordinarily cause its stu-

dents to choose their supreme value. But the university does, ordinarily, effect the manner in which the student holds his chief value and renews his choice of it. The university also affects a good many of the students' secondary values. The manner in which this is accomplished is varied and complicated but speaking generally about it my impression is that the effects are achieved in the following way:

Directly and indirectly the curriculum brings the student to scrutinize his commitments and especially the bearing of his basic commitment on all matters studied. One effect of this I have seen occur often. A student enters college unaware that what convictions he has both regarding his chief and his secondary values depend greatly on the authority of parents and relatives, friends and select acquaintances, and the general notions that prevail in his earlier environment. As the result of his classes he is directly and indirectly brought to study the content of his own mind. Often this scrutiny is hampered by the student's attitude of "teach me" and his disinclination to learn, but when the classes have surmounted this, the student's dependence on these authorities begins to dissipate or at least to be reinforced with more pertinent grounds. More and more he comes to rely "on the evidence," on himself and on his own powers. As the result his old choices, when retained, are renewed on a different basis and his new choices of secondary goals are made on the new foundation. Both ultimate and secondary choices are more his own, consequently; they engage him as a person more, and they are stronger and steadier.

I do not suggest that his value judgments ever lack the support of natural authorities, even when he has made them in the way described, nor that in his choice of his supreme value the peculiar authority of the Church is ever lacking. Nor do I mean to leave the impression that I believe the effects of the university courses are produced in all students; nor that they are produced easily and smoothly. I am unable to establish how many are affected in this

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William Ellery Channing and Education

How this foremost Unitarian leader of the early nineteenth century viewed education — its objectives, support and extension

By George C. Giles, Jr.

Teaching Assistant, The School of Education, Northwestern University

WILLIAM ELLERY CHANNING was for over twenty years (from approximately 1819 until his death in 1842) the foremost leader of the American Unitarian movement. Channing was profoundly concerned with education as he was with slavery, poverty, and the other great social issues of his day. He applied his religious orientation to a consideration of the objectives of education, teaching methods, and the source of responsibility for education's support and extension to all classes in society.

I. GROWTH IN THE LIKENESS OF GOD

FROM HIS conviction that man's and God's natures share an essential sameness, Channing derived a belief in the possibility of man's self improvement, and a respect for human nature, both of which are fundamental to his views on education.

Rejecting the doctrine of the Trinity, Channing emphasized God's great unity. He understood by it "that there is one being, one mind, one person, one intelligent agent, and one only, to whom underived and infinite perfection and dominion belong."¹ Such a conception of God makes it possible for Him to be an object of man's thought and affection. Although God as an infinite being cannot be wholly comprehended by the human mind, some clear ideas can be obtained of His nature and purposes. Furthermore, we know about God what attributes have been unfolded or revealed in ourselves. "In ourselves are the elements of the Divinity. God, then, does not sustain a figurative resemblance to man. It is the

resemblance of a parent to a child, the likeness of a kindred nature."²

Too often, observed Channing, Christians have erroneously thought that God's sovereignty placed Him above the principles of morality to which all other beings are subject. It is God's perfection rather than His sovereignty which should be emphasized. God's glory is more properly identified with His creation of morally responsible men who possess free wills, can obey voluntarily, and are capable of genuine progress toward perfection.

Channing rejected the view that man's character is pre-determined and fixed. This view is untenable because man is endowed with a free will and has the potential ability to improve himself. The quest for moral perfection, the essence of religion, is a practicable goal. Development in the likeness of God is possible, for human nature can change and can be changed. In the life of Jesus, Channing noted the actualization of that ideal of moral perfection toward which each disciple must aspire.

II. OBJECTIVES AND TEACHING METHODS

THE EDUCATOR'S TASK is to help individuals progress toward moral perfection. The true objective of education is "to unfold and direct aright our whole nature. Its office is to call forth power of every kind — power of thought, affection, will, and outward action; power to observe, to reason, to judge, to contrive; power to adopt good ends firmly, and to pursue them efficiently; power to govern ourselves, and to influence others; power to gain and to spread happiness."³

¹*The Works of William E. Channing, D.D. With an Introduction. New and Complete Edition, Rearranged. To Which is Added The Perfect Life.* Boston: 1887, p. 371.

²*Ibid.*, p. 293.

³*Ibid.*, p. 121.

The truth is, however, that education is not accomplished by parents and teachers alone. The child learns from his total experience of nature and society: the objects which he perceives and acts upon, his relations with other people, and his observations of character and the consequences of actions. Parents and teachers must use teaching, guidance, and restraint to help the child interpret and wisely appropriate these wide varieties of experience.

Channing noted the prevalent erroneous belief that anyone could become a teacher and that persons of moderate ability were competent enough for the most important profession in society. If the teacher's primary methods are drilling and forcing into the mind lifeless knowledge, creating a repugnance for books, then the man who can read, write, cipher, and whip, and who will render service at the lowest price, is all that is required. But to educate a child is not to crowd into his mind a given amount of knowledge. The teacher requires an ability

which penetrates farthest into human nature, comprehends the mind in all its capacities, traces out the laws of thought and moral action, understands the perfection of human nature and how it may be approached, understands the springs, motives, applications, by which the child is to be roused to the most vigorous and harmonious action of all its faculties, understands its perils, and knows how to blend and modify the influences which outward circumstances exert on the youthful mind.⁴

fluence of the total environment, his insistence on an understanding of the nature of the child, and his evident concern with motivation place him directly in the progressive tradition in American education.

III. RESPONSIBILITY FOR EDUCATION AND ITS EXTENSION TO ALL CLASSES

CHANNING BELIEVED that the education of children was unquestionably the responsibility of parents. He shared this view

Amos Bronson Alcott and Elizabeth Peabody found in these views a rationale for their own educational experimentation. Channing's observation of the educative in-

with those advocates of parochial education who have insisted upon parents' rights and duty to provide for their children education within a particular denominational context. Although opposed to the teaching of sectarian doctrine in the schools, he urged parents to assure that education would in fact "unfold and direct aright" the child's whole nature. The achievement of this goal, he implied, was education's "religious dimension."

Channing recognized the fact that a private mode of education could only be provided by families with substantial financial resources. The education he proposed, however, was for all men in all conditions in society. He displayed some ambivalence in his evaluation of the ability of state supported schools to extend to all groups education of the requisite high quality.

On the one hand, Channing vigorously supported the attempts of Horace Mann and other reformers to promote the public support of education. Discussing the creation of the Massachusetts Board of Education, Channing referred to the public schools as "the chief hope of our country."⁵ Yet he noted elsewhere the "mechanical nature" of some public schools, which never aim "to unfold the various faculties of a human being, and to prepare him for self-improvement through life."⁶ The common school system was established to secure obedience to the laws and to prepare the mass of men to earn a living, "for a public object, and not to perfect the individual."⁷

Channing felt that while it was appropriate to tax the wealthy for the support of common schools, on the basis of the interest of the state, it was not justified "to require the rich to found and maintain costly establishments for universal education . . . which look to something nobler than the political good."⁸ "Universal education" must be pro-

⁵*Ibid.*, p. 30.

⁶William Henry Channing, *Memoir of William Ellery Channing* (tenth edition) Boston: 1874, III, p. 64.

⁷*Ibid.*, p. 65.

⁸*Ibid.*, p. 67.

⁴*Ibid.*, p. 120.

vided by society, but government cannot be trusted with its support and control. "Government, instituted to watch over present, material interests and carried on chiefly by selfish, aspiring men, cannot comprehend the object of universal education, and could only obstruct and degrade by attempting to promote it."⁹

The funds for the support of "universal education," suggested Channing, must come from wealthy philanthropists donating in a spirit of disinterested benevolence. The philanthropist who is interested in reform in society should give a definite priority to the spread of education; schemes for the progress of society will fail unless "foundation for these improvements has been laid in its intellectual and moral culture."¹⁰ The "internal reform" of individuals is of prior importance. The philanthropist's gift itself could be indicative of his own "internal reform."

IN INTERPRETING these views it is interesting to consider the observation of Arthur M. Schlesinger, Jr. that "The work of Channing in sabotaging the liberal impulses of his day by his theory of 'internal' reform, with its indifference to external social change, has never been properly appreciated."¹¹ The "external social change" which Channing underestimated in this instance was the efficacy of a state financed and controlled system of universal education. He seems remarkably naive in his assumption that enough generous benefactors could be motivated to finance the extension of "universal education" to all classes.

Although Channing failed to adequately specify the means by which "universal education" was to be secured, the ideal of "universal education" itself is of great importance. "There are not different kinds of dignity for different orders of men," he wrote, "but one and the same to all."¹² The elevation of all "orders of men" in society, advocated by Channing in a religious con-

text, has remained a perennial goal of American public education.

MARQUETTE UNIVERSITY

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way. I only opine that a large number are, perhaps the majority, but not, of course, by all their classes.

It is indicative of some of the students' secondary values that one of the things that stand in the way of this effort is the force of natural authorities. Ever since I began teaching I have been hearing students say that it was hard for them to take some of the questions raised in their classes seriously because they believed their own opinions on the matters to be incontrovertible. Students have often described this experience as a kind of shock, apparently as if some propriety forbade the inquiry. Some of them never begin to inquire, but others, once they endure the shock, not only begin the inquiry but respond to it by slowly adjusting their judgments to the grounds and evidence they discover, and to lay a more reasoned foundation for their value judgments.

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⁹*Ibid.*, p. 67.

¹⁰*Works*, p. 121.

¹¹Arthur M. Schlesinger, Jr., *The Age of Jackson* Boston: 1954, p. 146.

¹²*Works*, p. 42.

INTERGROUP RELATIONS IN RELIGIOUS TEXTBOOKS

Curriculum materials for religious schools are produced and used to nurture pupils in the faith which such schools are designed to foster. This almost inevitably involves reference to and comparison with other faith and ethnic groups. Does it necessarily follow that the portrait of such out-groups will be unfavorable and prejudiced in comparison with the self-portrait?

To answer this and many similar questions, the American Jewish Committee nearly a decade ago encouraged self-studies by Catholics, Jews and Protestants of their own curriculum materials, and helped to secure financial support for such research. The Catholic study (still in process) is being carried on at St. Louis University, the Jewish study at The Dropsie College for Hebrew and Cognate Learning, the Protestant study at Yale University. A report of some of the significant findings of these studies is presented in the following three articles.

Each research group followed its own research design. The project directors had no thought of comparing the merits or demerits of their own materials with those of the materials of another faith-group. The reader is cautioned against trying to make such comparison from the data here presented.

I. Intergroup Content in Jewish Religious Textbooks*

Bernard D. Weinryb

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THE NEED FOR A STUDY of textbook content with regard to its possible impact upon students was first recognized in America about a century ago. Before the Civil War the South was concerned about the treatment of slavery in school books. After the war both the United Confederate Veterans and the Grand Army of the Republic urged revision of textbooks in the light of their respective approaches.¹ Around the time of World War I, interest turned to the interpretation in the textbooks of relations between the U.S.A. and England, aiming to create a more friendly attitude toward

Great Britain.² With the rise of patriotism in America following the end of the War, this trend was reversed. Textbooks were then attacked as allegedly belittling American heroes and American patriotism. Several states introduced legislation to control the teaching of history.³

In the same post-war years there grew an international movement toward revision of textbooks, with the goal of improving international understanding. After World War II UNESCO made an attempt to continue this

*This essay is based in part on the results of the Dropsie College Intergroup Research Project: Bernard D. Weinryb, Director; Meir Ben-Horin, Consultant; Daniel Garnick, Researcher.

¹Bessie L. Pierce, *Public Opinion and the Teaching of History in the United States*, New York, 1926, pp. 136-171.

²Albert Bushnell Hart, *School Books and International Prejudices*, International Conciliation Pamphlet No. 38, New York, 1911; H. Morse Stephens, "Nationality and History," *American Historical Review*, XXI (January 1916), p. 236; Charles Altschul, *The American Revolution in our School Textbooks*, New York, 1917.

³Charles G. Miller, *The Poisoned Loving-cup*, Chicago, 1928; Bessie L. Pierce, *Civic Attitudes in American School Textbooks*, Chicago, 1930.

work.⁴ During the almost half a century since the beginning of World War I, a considerable number of studies and analyses of textbooks in history and social sciences has been produced in America and abroad.^{4,5}

It was not until the 1930's, with the tension arising from the depression and the hatred sown by Nazi propaganda, that steps were taken in this direction with respect to textbook treatment of minorities in America. Studies were sponsored by various organizations and others were made by students in the form of dissertations.⁶ In the 1940's a comprehensive study on the same subject was made by the American Council on Education with a grant from the National Conference of Christians and Jews.⁷

In the 1930's, too, a beginning was made with the study of texts used in religious schools. Drew Theological Seminary undertook in 1933 a systematic research project under the direction of the late Dr. James V. Thompson, to scrutinize the content dealing with Jews in Protestant religious textbooks. The scope of investigation was later broadened to include Negro-White relations. The project was supported by the National Conference of Christians and Jews and the American Jewish Committee. At the beginning of World War II a Commission on Educational Organizations was set up which included specialists in religious education from Vassar, Yale and other universities. The Commission endeavored to eliminate objectionable materials and to prepare edu-

cational materials "for the inculcation of principles essential to wholesome human relations within a culturally diverse society such as we have in the U.S." At the same time the Catholics established, at the Catholic University of America, a Commission on American Citizenship with the task of supervising the preparation of textbooks for Catholic schools so as to emphasize democracy and racial and religious tolerance.⁸

INVESTIGATION OF TEXTBOOKS in Jewish religious schools began in 1935 when the Synagogue Council of America appointed a Committee on Textbooks. As a result of the examination of 400-500 textbooks, 43 were definitely rejected and their elimination recommended, while modification or explanatory footnotes were considered necessary in 23 others. In addition the Committee recommended "the inclusion of positive Jewish teaching on Jewish-Gentile relationships in every textbook of the Jewish religion or Jewish history."

The current series of studies in inter-group content of textbooks used in religious schools, begun in the 1950's, and supported by grants obtained by the American Jewish Committee, reflect to a certain extent the changes occurring in social science in America during the last two decades and the new atmosphere created around research in this field.

In the last quarter of a century, social and behavioral sciences have taken a giant stride in the direction of imitating the natural sciences: striving toward objectivity, designing research whose procedures and results can be checked and compared. Content analysis — the objective, systematic analysis of symbol materials — grew rapidly during and after the war.

At the same time the impact of social psychology and psychoanalysis turned the emphasis in the study of prejudice toward the prejudiced person — his personality,

⁴Report of the U. S. Delegation, First Session of the General Conference of UNESCO, Washington, D. C., 1947; I. James Quillen, *Textbook Improvement and International Understanding*, 1948.

⁵The Library of Congress, *Textbooks: Their Examination and Improvement*, Washington, D. C., 1948 (processed).

⁶D. Lawrence Reddick, "Racial Attitudes in American History Textbooks in the South," *Journal of Negro History*, XIX (July 1934), pp. 225-265; Robert B. Eleazar, *School Books and Racial Antagonism: A Study of Omissions and Inclusions that Make for Misunderstanding*, Atlanta, Ga., 1937; Mary Elizabeth Carpenter, *The Treatment of the Negro in American History School Books*, Menasha, Wis., 1941.

⁷American Council on Education: Committee on the Study of Teaching Materials in Intergroup Relations, *Intergroup Relations in Teaching Materials*, Washington, D. C., 1949.

⁸James V. Thompson, "Pathways to Prejudice," *Contemporary Jewish Record*, IV (1941), pp. 464-475; Mildred Moody Eakin and Frank Eakin, *Sunday School Fights Prejudice*, New York, 1953; Herbert L. Seaman, "Highways to Understanding," *Contemporary Jewish Record*, VI (February 1943), pp. 49-55.

emotional and psychological needs. According to Freudian concepts, character is molded in early childhood by the manner in which parents repress the young child's instincts, whereas according to sociological concepts, a man's attitudes and character are determined by the culture existing in society. Thus the emphasis in education shifted from "teach-learn" to a concept of "growth and behavior," in the framework of the total social milieu, "culture" and community. Today one would scarcely be likely to employ the technique of the earlier analysis of history and other textbooks.

ALTHOUGH a scientifically designed content study of textbooks may yield valuable information, it should be remembered that the classroom — including the religious school classroom — can no longer be considered the most important influence in the formative years of the child. Recent studies appear to minimize the role of the school in society. Despite the desire of church leaders to relate religious values and principles to life goals, "America is a business civilization with morality taught by religion and tradition often divorced from morality in actual practice."⁹ A study of Elmtown youth (in the so-called Bible Belt) showed that, with minor exceptions, religion and its values was remote from their lives.¹⁰

A study of negative stereotypes concerning American values, practices, and individuals among students of different types of Jewish schools showed almost no difference regarding type of school, length of attendance, etc. The author concluded "that American Jewish children, regardless of the specific type of minority group indoctrination to which they are subjected, seek acceptance by and participation in American core society."¹¹ This means acceptance of values and attitudes of the reference group.

The implications of all this seem to lead toward a realization that the religious school, and still more the religious minority school, has at most only a slight effect on the formation of intergroup attitudes of its pupils. The value of a study of textbooks in religious schools which has a practical goal of contributing to a better intergroup understanding may, therefore, lie not so much in helping to introduce positive images of other groups but rather in helping to eliminate the negative stereotypes and images. Eliminating stereotypes and prejudicial images in religious and minority schools, may avoid creating for the predisposed person a religious sanction and a mask of piety for his prejudices.

THE JEWISH GROUP AND ITS SCHOOLS

Between 5,000,000 and 5,200,000 Jews live in the U.S. today, of whom about three-fourths are American born. The latter are mostly the sons and daughters and the grandchildren of the immigrants who came to this country during the last 60-90 years, many of them from Eastern Europe.

The Jewish immigrant came from a minority situation in the country of emigration and was highly sensitive (one may say oversensitive) to anti-alien trends and group differences in America "seeing in them — rightly or wrongly — a repetition of European anti-Semitism."¹²

In recent years, what has been termed a "revival of Jewish religious life" has taken place in the U. S., for a variety of reasons (the effects of the Nazi holocaust, sensitiveness towards anti-Semitism, the impact of the establishment of the State of Israel, etc.)

(both studies processed; prepared for the Conference on Group Life in America held at Arden House, November 1956); idem., "Negative Stereotypes concerning Americans Among American-born children Receiving various types of Minority Group Education," *Genet. Psychol. Monogr.*, 1955, 51, pp. 107-82.

¹²Bernard D. Weinryb, "Jewish Immigration and Accommodation to America." *Publications of the Jewish Historical Society*, XLVI, No. 3 (1957), pp. 380 ff., 400-402 (Reprinted in Marshall Sklare ed., *The Jews. Social Patterns of an American Group*, Glencoe, Ill., 1958, pp. 4-22).

⁹Max Lerner, *America as a Civilization*, New York, 1957.

¹⁰August B. Hollingshead, *Elmtown's Youth*, New York, 1949, p. 246.

¹¹Peter H. and Alice S. Ross, "Background and Consequences of Parochial School Education in the U. S."; Joshua A. Fishman, "Childhood Indoctrination for Minority Group Membership and the Quest for Minority Group Biculturalism in America."

Membership in Jewish organizations is estimated to have doubled during the years 1935-1955.

A number of studies on Jews made in the last 10-15 years show the following characteristics: associational inbreeding, tendency to socialize among themselves, minority sensitiveness, need of some Jewish organizational framework, fear of mixed marriages, and child orientation. The ratio of mixed marriages is exceedingly low among Jews in America, with endogamous (in-group) marriages being the rule. All these trends are being seen as motivated by the need (or will) of identification with the Jewish group.

The same need for identification is behind the growth of the Jewish school during the last two or so decades. The latest survey of Jewish Education in the U. S. as of 1958 shows that 553,600 Jewish children are attending Jewish schools, an increase of over 130% during the last 10 years, surpassing by far the ratio of increase of the child population. Among Jewish children of elementary school ages (5-14) about 40-45% attend Jewish schools — in smaller communities at a much higher rate (Camden, N. J. 87.6%; Savannah, Georgia 96.4%; Tucson, Arizona 89.3%).

If it is "kept in mind that the average length of Jewish elementary schooling is 3 to 4 years, or less than half of the total school age period . . . the estimate that 40-50% of Jewish children receive Jewish instruction at any one time would therefore imply that well over 80% of Jewish children receive some Jewish schooling at some time during the eight years of elementary school age."¹³

The pattern for the Jewish school is set by Jewish group life in America generally:

(1) in terms of period of attendance — whole day (parochial schools), Sunday and/or weekday (supplementary schools), three and five day (afternoon) schools; (2) in terms of sponsorship — congregational, community, and other groups. The congregational schools are again divided ac-

cording to the main three "denominations" (Orthodox, Conservative and Reform) and some other smaller groups. Other divisions are according to language of instruction (Hebrew, Hebrew and Yiddish, Yiddish, English, Hebrew-English, etc.) with many crisscrossings of all these variables. Again, each "content group" may be divided according to the sponsoring organizations (there are, for instance, three systems of Yiddish schools). In all, there exist about a dozen distinctive school systems with some variations within each "system."

The vast majority of American Jewish schools, however, (88.5% of enrollment) are under congregational auspices of the three religious denominations, with the Conservative group accounting for 39%, Reform for 28%, and Orthodox for 21%. While most of the Sunday schools are connected with the Reform movement, about one-half of the weekday afternoon schools are Conservative-sponsored, and almost all the whole day schools are of Orthodox origin.

Enrollment by Type of School

	No.	%
Full time day schools	42,651	7.8
Weekday afternoon schools	261,287	47.2
One day Sunday schools	249,662	45.0

Total 553,600 100.0

Enrollment by Religious-Cultural Orientation

	%
Orthodox	21.0
Conservative	38.6
Reform	28.1
Yiddish	1.3
Other or multiple orientation	11.0

TOTAL 100.0

THE OBJECTIVES of Jewish education as formulated in the different curricula include knowledge (Bible, history, customs, Hebrew, Yiddish); practices and participation, beliefs and attitudes (understanding of Judaism, heritage, etc.) and a sense of belonging and identification. Some additional objectives are: "to explore the teachings of Judaism and the ideals of American democracy for reciprocal influence" or "to inculcate . . . the universal ideas of Israel's

¹³Alexander M. Dushkin and Uriah Z. Engleman, *Jewish Education in the United States: Report of the Commission for the Study of Jewish Education in the U. S. I*, New York, 1959, pp. 40 ff., 15-24, 31 ff.

prophets . . . toward . . . involvement in service for freedom, brotherhood and peace."

Values and attitudes are mostly not formulated as a discipline, but left to be developed by the teacher. As the new edition of the Conservative "Curriculum Outline" explains:

"Values are not to be treated as subject-matter, nor merely as verbal slogans and formulas. They cannot be taught directly through preaching, discussion, or rationalization, nor can they be acquired quickly. . . through a single course, or from a special text on values, or ethics. . . . The child learns values best by living them and by watching others live them. . . . In school it is the teacher and the principal . . . with whom the child identifies. He always learns more from the teacher than from the curriculum. . . . The skill with which the teacher utilizes various forms of group discussion to make situations described in the content studied . . . relevant to the daily life and experiences of his pupils will contribute greatly toward making these values function in their lives."¹⁴

CHARACTER OF JEWISH TEXTBOOKS

A few words describing some basic differences between the content of Jewish and Christian curricula may be helpful at this point.

Jewish history is the history of an ethnic-religious group, which includes social, economic, cultural, and political aspects of group life, whereas the history of Christianity, as well as of particular denominations in Christianity, is mainly Church history.

For the most part, Christian doctrine and Christian teachings embrace the encounter with Judaism. Christianity was originally a Jewish sect; its beliefs and practices are rooted in Jewish thought and the earliest ideological conflicts occurred within the matrix of Judaism. Bible teaching in Christian schools leads to comparisons of (and contradictions between) the New and Old Testaments. Most Christian biblical themes have some relevance to Jews. In Judaism and the Jewish school all this appears differently.

¹⁴Louis L. Ruffman and Others, *Curriculum Outline for the Congregational School* revised edition, New York: United Synagogue Commission on Jewish Education, 1959, p. 14.

In the Old Testament (which is taught in Jewish schools) Jesus is not mentioned,* and in later writings, too — Talmud, most of medieval literature, and the like — Christ and Christianity are seldom mentioned (or their mention has been eliminated during the ages by the Christian censors or by fear of these censors). The Christian-Jewish encounter, insofar as it appears in the textbook of a Jewish school,[†] is for the most part in the context of modern or recent times and is social rather than doctrinal and theological. Thus, because of the nature of Judaism as a religion (historical, rather than dogmatic), of the character of early Jewish writings (lack of relevance to Christ), and the Jewish school curriculum (which emphasizes concrete subject matter) Jewish-Christian relationships are described pragmatically.

Analysis of the curricula of studies in Jewish schools reveals that the bulk (60-80%) of time is taken up with language instruction, (Hebrew and/or Yiddish) prayers, customs and ceremonies, Bible and some Talmud — subjects into which explicit intergroup or interreligious relations seldom enter. Only occasionally (mostly in the higher grades) a quotation used as an example or taken from modern Hebrew or Yiddish fiction may reflect something of these relations. In these instances, as well as in some of the instruction in history, (chiefly in the higher grades where post-Biblical history is taught) and in part of the subject labeled "Israel and Current Events," intergroup encounter is described. These are the portions particularly relevant to our study, but it must be remembered that such instances amount to only a small part of the total time allotment.

CONCEPTUALIZATION AND METHOD

Any study of the intergroup content of textbooks is concerned with the problem of

*The Christian interpretation of some passages (Isaiah 53 and others) as having relevance to Jesus are, of course, not accepted.

[†]There exist Jewish apologetic writings (mostly of the Middle Ages) which deal with Christianity, but they are not taught in the Jewish school of today.

analyzing the verbal and pictorial image of the outgroup which the texts are likely to present to the pupils. For the purpose of the Dropsie study, the conceptual categories of "prejudice" and "anti-prejudice" were chosen. These descriptive terms were considered preferable to the categories of "ethnocentrism" and "anti-ethnocentrism" employed in the Yale study of Protestant textbooks, because of the special problems raised by the minority status of the Jewish group.

Doubts have been expressed as to the extent to which the correlation between the ingroup patriotism (ethnocentric ingroup attitudes) and prejudices against the outgroup — as expressed in the E-scale of Adorno's basic study — are of a cause and effect type. This is still more questionable in a minority situation. Moreover, cultivation of patriotism and self-esteem of a minority which is usually relegated to an inferior status in larger society is bound to save the minority from self-rejection and self-hatred.¹⁵ One is even justified in theorizing that in a minority situation ingroup "ethnocentrism" may work to *alleviate* prejudice toward outgroups.†

A number of studies indicate that those with the most complete Jewish identification were among those who tended to reject authoritarianism and that among those with greater self-rejection there was greater ethnic prejudice.¹⁶ Since group identification may thus be regarded as a positive value, we wished to avoid the concept "ethnocentrism" which may be confusing in a minority situation.

The concept of "prejudice" used here

¹⁵T. W. Adorno and others, *The Authoritarian Personality*, New York, 1950; G. W. Allport, *The Nature of Prejudice*, Cambridge, Mass., 1954, pp. 39, 42, 72, 445 ff.; Kenneth B. Clark, *Prejudice and Your Child*, Boston, 1955, pp. 50 ff., 63, 69; Kurt Lewin, *Resolving Social Conflicts*, New York, 1948, pp. 192 ff., 198.

†Sister Rita of Sacred Heart, St. Louis University, who is investigating texts used in Catholic Schools, writes to this author: "I too feel that ethnocentrism is not the one I wish to use . . . our bias for our group is the purpose of our schools."

¹⁶J. Adelson, "A Study of Minority Group Authoritarianism," *Journal of Abnorm. and Social Psychology* 48 (1953), pp. 447-485.

may be defined as "a way of feeling, a bias of disposition consisting of commonly shared attitudes of hostility, contempt, mistrust, or devaluation of the members of a particular social (or ethnic) group because they happen to belong to that group." The analytical categories are: *Prejudice*: rejection and/or hostility, stereotyping, distortion. *Anti-prejudice*: acceptance, acknowledgment, correction.

PREOCCUPATION AND PREJUDICE

By means of a quantitative analysis, using a sentence or a picture as the unit of enumeration, we have attempted to answer two questions:

1. What is the *range* of preoccupation with intergroup matters in the textbooks of Jewish schools? (The coefficient of preoccupation is measured by the ratio of units — sentences or pictures — dealing with intergroup themes to the total number of units.)

2. What is the *direction* of the intergroup units in these materials? In other words, to what extent do they reflect prejudice against other groups? (Here, too, the coefficient of prejudice is measured as a ratio of units to the total number of sentences and/or pictures.)

Units (sentences/pictures) dealing with other groups can be *negative* (-), expressing verbal designations falling in one of the above-mentioned categories of prejudice, or *positive* (+), expressing designations of anti-prejudice, or *neutral* (o), expressing neither prejudice nor anti-prejudice, or giving mere factual information. The findings here are stated in terms of imbalance, of the preponderance (in terms of numbers) of the direction of the references. *Negative imbalance* is present when the units containing prejudice outnumber those containing anti-prejudice. *Positive imbalance* is to be found when units containing anti-prejudice are more numerous than the ones with prejudice. The investigation concerns two broad sections:

1. *Jewish-Non-Jewish Relations*. Jews in relation to non-Jews (religious groups, majority people, minority and racial groups, socio-economic divisions).

2. *Intra-Jewish Relations.* Jews in relation to other Jewish groups, (religious, cultural-political, subethnic).

For the purpose of this investigation a large sample of about 220 items (books, plays, issues of periodicals), drawn from 46 organizational and individual publishers, covering most of the Jewish schools, has been analyzed.

1. *Jewish-Non-Jewish Relations*

a. *Extent of Preoccupation.* It may appear plausible that since Jews live as a minority group (outside of Israel) their curriculum materials should reflect a high preoccupation with the majority group. This is principally true of textbooks in history, biographies, and current events. On the other hand, curriculum materials dealing with customs, ceremonies, holidays, prayer, song, etc., are mostly "introverted" and pay less attention to the outside world. Since the latter materials make up the greater part of the curricula, the coefficient of preoccupation with majority peoples averages out quite small: 10% in terms of *majority ethnic* groups, and 4% in terms of *non-Jewish religious* groups. The degree of preoccupation with *non-Jewish socio-economic* groups is practically negligible, (1%) as is the degree of preoccupation with *minority ethnic or racial* groups (.2%). While these figures represent the average for all publishers combined, there are variations from one publisher type to another, with some groups revealing a somewhat different ranking in the order of preoccupation.

b. *Positive and Negative Imbalance.* Over one-third of all the materials analyzed show imbalance in the category of relation of Jews to other religions. But almost nine-tenths is positive imbalance; only a little more than one-tenth is negatively imbalanced. The instances of negative imbalance stem mostly from textbooks which contain reprints of stories from popular Yiddish writers of Eastern Europe, which reflect the attitudes in those countries.

The imbalance in the category relating Jews and majority groups shows a still smaller ratio of negative (prejudiced) to

positive (anti-prejudiced) statements.

In the categories relating Jews to other ethnic or racial groups, positive imbalance overwhelmingly outweighs negative. In all, there are only three instances of negative imbalance: one when gypsies are characterized as "wicked," and two resulting from semi-caricatured descriptions rather than direct hostility (a Negro is described in one story as having "fearful thick lips and big white teeth.")

Generally, however, the curricula try to maintain an anti-prejudiced tone: "Try to think of Christians, Negroes, Italians . . . as individuals to be liked and judged in their own right." Or, "White, brown, black, and yellow — all men are brothers, one father, one mother, one land — the world — one God; the difference is in the color, the nature is the same."

If all the Jewish texts are combined, a considerable positive (anti-prejudice) imbalance is observable. Most of the publisher types taken separately also show such a positive imbalance. Only two publisher types (Hassidic Orthodox and Zionist) show a small negative imbalance in one case each (other-ethnic minority groups and other religions) mainly in materials dealing with a non-American background.

2. *Intra-Jewish Relations*

a. *Extent of Preoccupation.* The preoccupation with intra-Jewish groups ranks much lower than preoccupation with non-Jewish groups. The American Council for Judaism — a comparative newcomer on the American-Jewish scene and, therefore, still in the process of dialogue with them — ranks highest in this respect.

b. *Positive and Negative Imbalance.* The general subject heading of "Intra-Jewish relations" covers several categories: religious, political-cultural and sub-ethnic relations. When Jewish groups refer to one another in terms of religion, the number of texts showing imbalance is small (6%), but over half of that imbalance is negative. (When Jews refer to non-Jewish religious groups, the imbalance is almost 90% positive.) This may be explained by competitiveness

among the Jewish groups and the "dialogue" between them. Characteristically, the negative imbalance is found in the two extreme groups — Orthodox and Reform (including American Council for Judaism) — and the prejudiced statements mostly concern each other.

When the category of reference is political-cultural relations or subethnic relations, the imbalance is overwhelmingly positive for all publishers combined. Only the American Council for Judaism shows a total negative imbalance here (against Zionism).

IMAGES OF SELF AND OTHER

How do the main Jewish groups regard themselves and others? The self-other images reflected in Jewish materials concern, for the most part, religious differences with Christianity and, in part, intra-Jewish differences. In terms of religion, each Jewish group first generalizes to represent Judaism as a whole (mainly as the group understands it) and only secondarily turns to emphasize its own approach. With the exception of the Orthodox group (which accuses Reform Judaism of lack of integrity and religious indifferentism) and the American Council for Judaism (which scores Zionism and refers to Orthodox traditions as "ghetto Judaism" — by implication) the Jewish groups offer fairly objective images of each other. Each group, however, sees itself as the preserver of the essential in Judaism: for the Orthodox, "Torah" (law); for the Conservative, tradition tempered by change; for the Reform, prophetic Judaism. Christianity is portrayed by all groups as a religion of high ideals and an important advance over polytheism. But it has "often failed to heed the admonitions of justice," according to one group (Reform) and takes "a profoundly pessimistic view of man's nature," for another (Orthodox).

SUMMARY AND CONCLUSION

The curriculum materials of the Jewish school are, for the most part, centered on subject matter and its linguistic nature. The rest are mostly historical in character and deal very little with doctrine. The textbooks show a high rate of preoccupation

with majority groups (more in terms of ethnic or political relations, less in terms of religion), and a smaller preoccupation with other minority groups and with intra-Jewish groups. Of negative imbalance, or prejudice, against non-Jewish groups — other religions or peoples, majority or minority — there is very little and this is exceeded many times by expressions of positive imbalance — friendliness, anti-prejudice — found in Jewish curriculum materials. A somewhat higher negative imbalance is found in the category of intra-Jewish relations, mainly among textbooks originating from the more extreme groups. A similar pattern is discernible when using a qualitative analysis of self/other images.

The Jewish textbook writer seems (as he appears in the book) to be sensitive about his group minority status and care is taken to show fairness, avoiding any semblance of prejudice. The victims of prejudice tend to be either very high or very low in prejudice.

One gathers the impression that the few instances of prejudice were "left" there by oversight (reprinting material originating in Europe,) or are otherwise unintentional. In other words, removal of the vestiges of prejudice or its implications — the main goal of such a study — will hardly conflict with basic problems of philosophy and attitudes of the publishers or sponsors.

The investigation was concerned mainly with sins or errors of "commission" not of "omission." There is no possibility (according to our present-day knowledge) to *count objectively* how many times one *could have* mentioned brotherhood, etc., and did not do so. However, the overwhelming positive imbalance (anti-prejudice) consists just of such friendly expressions and images repeated many times over.

This investigation (like those of the Protestants and Catholics) is concerned with the verbal and pictorial data found in textbooks, and thus can tell only a part of the story. It reveals neither the impact upon the student, nor how teachers use them in the classroom. A study conducted in these two directions would undoubtedly give more meaning and practical significance.

II. The Catholic School Curriculum and Intergroup Relations

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THE DOOR OF 1960 opens on a world that is troubled. The decade does not promise a great amount of hope as men build bigger and better missiles for greater and greater destruction. There is, however, some hope in the fact that the school as an important agency in our society concerned with the minds and hearts of men, is taking stock of itself and its relationship to the tension and strife that nags at the vitals of human society.

It is in this vein that sensitive Judeo-Christian educators using right reason and the principles of their religious inheritance are confronting realistically the problems of inter-group relations. Nowhere in the world is this confrontation more dramatic nor more important than in the United States of America with its heterogeneous population. Keenly aware of America's make-up, Maritain reflects:

The American body politic is the only one which was fully born of freedom — of the free determination of men to live together and work together at a common task. And in this new political creation, men who belonged to various national stocks and spiritual lineages and religious creeds, have freely willed to live together in peace as free men under God, pursuing the same temporal and terrestrial good.¹

Maritain shrewdly points out that the gifts possible in a democracy are not automatic.² The fruits of the American way of life must be worked for.³ These remarks and exhortations of Maritain spring into life on almost any city block where children gather. "Whenever an ingroup or its members, collectively or individually, — react in relation to an outgroup or its members, we have a

case of intergroup relations,"⁴ which relations may be constructive or destructive.

The school must ask itself some important questions with respect to these intergroup relations. What is the nature of the impact which the classroom, the teacher, and the curricular materials have on school children, elementary or secondary, in preparing them to live constructively in the American kind of society?

While each of these questions is undoubtedly very important, the current research project at Saint Louis University is addressing itself to only one of them; namely, what is the impact of the curricular materials, elementary and secondary, on elementary school children and high school students in preparing them for their role in a democracy? More precisely, the U. S. A. kind of democracy!

The exact question which the Saint Louis University research project on curricular materials is asking is as follows:

What kind of image does the Catholic child get of himself in elementary and secondary textbooks? Is it that of a secure and firm Catholic? What kind of image does the Catholic learner get of himself in relationship to others in his society who are not of his group?

In a society as large and as varied as ours, there must inevitably be competition and conflict of interest among the many groups. In one sense this energetic intergroup action is a social strength. It is a constructive force as long as it is contained within the greater unity. "Diversity within unity," as a concept of cultural democracy is the goal.⁵

¹Jacques Maritain, *Reflections on America*, New York: Charles Scribner's Sons, 1958, p. 168.

²*Ibid.*, p. 169.

³Robert F. Creegan, "Quality and Freedom Through Pluralism," *School and Society*, LXXXVII, May, 1959, p. 248.

⁴Muzafer Sherif and Carolyn W. Sherif, *Groups in Harmony and Tension*, New York: Harper and Brothers, 1953, p. 296.

⁵American Council on Education, *Intergroup Relations in Teaching Materials*, Washington: American Council on Education, 1950, p. 6.

In his encyclical, *Summi Pontificatus*,⁶ October, 1939, and in his Christmas messages of 1945 and 1946, the late Pope Pius XII, recognized the value of cultural groups. The Pontiff comments that this diversity, as long as it does not impede the worship of the one true God, should remain, but let it not be marked by hostility. The unity of people, he pointed out, is a unity of attitude, of tolerance, and love — not a unity of uniformity.⁷

It is hypothesized in the Saint Louis University research project that if the Catholic child is aided by curricular materials to get an image of himself as a firm and secure person; if these materials build in the student a realistic image of himself in relationship with persons not of his group, then the curricular materials are efficiently preparing the citizen-to-be to live productively in a pluralistic society.

Author Gustave Weigel, S.J., believes that in a pluralistic society, the presence of differences is the fundamental postulate of a human situation. We are socially conjoined to each other no matter how great the lack of harmony and this conjunction can be happy, fruitful and invigorating.⁸

For individuals to handle difference constructively, certain knowledges and skills are necessary. In part, at least, the curricular materials are responsible for helping to furnish these knowledges and skills.

Teaching materials and the curriculum are important media by which we can encourage constructive inter-group relations. What is taught to students, directly or by implication, in the various subject-matter fields, affects, even though it does not exclusively determine, the attitudes of the students.⁹

Key spots in the curriculum are the text-

books which deal with Science, English and Literature, Social Studies, and Religion. It is to these areas that the Saint Louis University researchers are giving their time and attention.

The Catholic Educator, September, 1955, listed all of the textbooks which have been adopted by the larger and more highly organized Catholic school systems. With this publication as a guide, the most frequently used texts in the areas of Science, English and Literature, Social Studies, and Religion were chosen. A trained researcher took on the task of evaluating each series in a given area. Following the techniques of Berelson¹⁰ and James Quillen,¹¹ the researchers applied their methodology of content analysis. The Olson categories and statistical procedures were employed. In Science and Social Studies, the sentence method is being used; in English and Literature, the speaking character method, in Religion, the unit method is being followed.

In each research project, the questions: *What kind of image is the Catholic student getting of himself within his own culture? What kind of image of himself is he getting in relationship to others not of his group?* are being kept clearly in focus. The assumption here, of course, is that opinions and attitudes which have much to do with inner feelings and outer behavior are formed to some extent by textbook materials.

Accordingly, the researcher must seek out how the various communicators treat the Catholic himself as a member of the American democracy. Further, close attention is being given to how the authors or communicators treat those who are not of the Catholic group.

THE RESEARCHERS are well aware of the importance of the textbooks in the sensitive area of education and human relations. "School textbooks, together with courses of study, reflect the aims, ambitions, and ideals as well as those aspects of the culture which

⁶Pope Pius XII, *Summi Pontificatus*, October, 1939.

⁷Gordon Allport, *The Nature of Prejudice*, Cambridge: Addison-Wesley Publishing Co., 1954, p. 42-43.

⁸Gustave Weigel, S.J., *Faith and Understanding in America*, New York: The MacMillan Company, 1959, p. 71.

⁹American Council on Education, *op. cit.*, p. 10-12.

¹⁰Bernard Berelson, *Content Analysis in Communication Research*, Glencoe, Ill.: Free Press, 1952.

¹¹James Quillen, *International Understanding and Textbook Improvement*, Washington: American Council on Education, 1948.

a people wishes to perpetuate."¹² Patently, any group is immediately confronted with a consideration of whether or not its principles, values, loyalties, and commitments correlate with what its textbooks are teaching.

Further, no matter how wholesome and positive the textbooks may be in their content as far as human relations are concerned, there must always be an added effort on the part of the teacher to see to it that the group's principles and ideals are always kept uppermost in mind. Unless the alert teacher supplements textbook material with his own observations of certain current problems, the students may not be getting the formal instruction in school to "offset the prejudices and hatreds that they are picking up from their gangs at the corner drugstore."¹³

The teacher, many point out, holds the key to the development of positive attitudes toward people with different religious loyalties. As the central figure in the classroom, the teacher serves as the model after whom the children pattern their feelings about individuals and groups. Moreover, the children absorb the teacher's attitudes toward moral and spiritual values even while he or she transmits subject matter. The teacher, therefore, should be not only an expert technician as instructor, but sensitive to the diverse home-backgrounds of the children and deeply respectful of the individual and his personal commitment. Adequate, constructive and positive textbook materials can do much to help the teacher in his or her important task.

From the Saint Louis University research on textbook materials, at this writing it is possible to report that the finished research on the *Science series* shows these materials to be rather too neutral. While neither hostility, prejudice nor distortion of fact appears, many opportunities for highlighting good teaching opportunities in the human relations area are missed.

The research on the *English and Literature series* also is finished. The researcher

points out that the materials are oriented toward Caucasoids and away from Negroid and Mongoloid stocks. Socio-economically the middle class was the most favored group numerically, but the upper class members were more frequently cast in major roles and were better educated. With respect to religious groups, no prejudice appears; however, the great weakness in general is that of omission. An emphatic recommendation is made that more adequate teacher guidance in the interpretation of material which is open to the charge of contributing to the growth of prejudice is needed. It is further noted that the textbook illustrations are rather "ingroup" directed and miss the opportunity of showing the American scene as it is.

The Social Science and Religion series are still in the process of being studied.

Preliminary indications show that in the *Social Science series* the materials are positive. There is no indication of prejudicial intent or effort. Facts are treated with great respect, and emotionalism, which can so easily creep into interpretation, is significantly absent. It is noted, however, that by reason of significant omissions and rather limited illustrations a very real weakness in the materials is discerned.

Studying the *Religion series* is an interesting but very delicate task. The problem is made the more complex by reason of the fact that in religion materials one finds any group's most intimate and profound values. These values, obviously, are surrounded by loyalties and commitments which are equally deep in their roots.

If, however, one realizes that any Religion series is produced by a single communicator or team of communicators who have their own individual backgrounds and personalities, one quickly realizes that these materials must be viewed closely to ascertain to what extent the author has intruded himself in the presentation of official doctrine and teaching.

Otto Klineberg commented in 1940 on this human aspect of materials production when he stated: "The story of the Crucifixion is part of the education of all Chris-

¹²I. L. Kandel, "Textbooks and Revolutions," *Educational Forum*, XVIII, January, 1954, p. 139.

¹³"Editorial," *America*, XXIII, March 9, 1957, p. 641.

tian children and it is sometimes told in such a way as to leave the impression that all Jews were responsible. The resulting attitude of hostility may never be overcome."¹⁴

Without doubt, added impetus was given to Catholics to the study of Religion materials when Pope John XXIII exerted his leadership in this field by ruling that the word "perfidious" in the official prayer for the Jewish people was to be removed. The Holy Father expressly stated that this was done because of the derogatory connotations of the word toward this religious group of people.

IN THE SAINT LOUIS UNIVERSITY STUDY of the Catholic Religion series, fifteen of the most used editions are being evaluated. The total research plan is built upon a firm theory of experience-value-loyalty-commitment-attitude. In connection with this theory the guiding assumption is that the individual is constructive in dealing with persons not of his group in proportion to the amount and kind of interior security which he has as a group member in his particular culture. Here, of course, the focus is the religious culture.

The data being obtained via content analysis of these Religion books are providing answers to these broad questions:

1. What are the implied and explicit teachings of the most widely-used current Catholic Secondary Religion curriculum materials as they bear upon the field of intergroup relations?
2. Is the total intergroup content of Catholic Secondary Religion textbooks oriented in any definite direction — toward an exaggerated ethnocentric ideology or against it?
3. What themes serve as the occasions for intergroup references and how have these been handled by the various curriculum writers?
4. What are the problems which our Catholic communicators face when writing of their own group or other groups?

It is to be noted that in no instance is

central doctrine being evaluated. For instance, if at any point the teaching indicates that another group is in error, this is not evaluated. If however the group in question is placed in a prejudicial and negative light, this is evaluated.

The guiding principles of content analysis formulated by James Quillen¹⁵ are being used:

1. Accuracy and truthfulness in the teaching materials is the primary consideration.
2. The information included in the teaching materials should be comprehensive.
3. The content in the teaching materials should be balanced — the more important materials given more emphasis.
4. The treatment should be *objective* and fair. All sides of the controversial picture should be given.
5. Illustrations should be representative and accurate; learning activities and exercises should be such as to build understanding and wholesome human relations based on reason and good will.
6. Terms should be carefully defined, and negative symbols, and stereotypes which develop prejudice, misunderstanding and conflict should be avoided.
7. The ideas of human freedom, dignity, equality, and brotherhood should be supported, and there should be no imputation of racial or national inferiority.
8. Chauvinism should be avoided. Love and respect for one's own nation, group, etc., should be developed but not by depreciating other nations or groups, etc., and treating them as inferior.
9. Content on the United Nations, UNESCO, and other international agencies should be included wherever appropriate.
10. Order under international law should be supported.

¹⁴Otto Klineberg, *Social Psychology*, New York: Henry Holt and Company, 1940, p. 391.

¹⁵James Quillen, *International Understanding and Textbook Improvement*, (Washington: American Council on Education), 1948.

11. Analysis should strive to be unbiased and objective.

The last principle in the above list is being protected by using the following categories, non-analytical and analytical:

Group Category

1. Catholic, Non-Roman
2. Protestant
3. Jewish
4. Other Non-Christian
5. Non-Catholic (General)
6. Negro
7. European Ethnic
8. Orientals
9. International
10. General

Period Category

1. Bible OT
2. Bible NT
3. Bible-Both
4. Early Church
5. Middle Ages
6. Reformation
7. Pre-20th Century
8. 20th Century

Theme Unit

1. Lesson (unit/chapter)
2. Picture
3. Activity
4. Other
5. Poem
6. Introduction

Information-Gathering Categories

Portraits (Description)

1. Characteristics: Negative/Positive (Emotional-laden terms: stereotyping)
2. Factual Materials: Negative/Positive/Neutral

Relationships

3. Creeds-Codes-Prestige Figures: Negative/Positive
4. Rejection/Acceptance
5. Blames others/Criticizes self
6. Deplores differences/Accepts Similarities

General

7. Distortion/Correction
8. Failure to/Analysis of Prejudice
9. Activities: Negative/Positive

This is neither the time nor place to describe in detail the elaborate statistical procedure which is used in handling these categories. Suffice it to say that the methodology does get at the heart of bias and does

render the work as objective as is humanly possible with the research tools that are currently available.

As was previously indicated, the research on the Religion textbooks is only now well under way. At present the following can be indicated as preliminary findings. In these materials (1) the developing Catholic does not get enough of an opportunity to see himself precisely as a Catholic. In other words, to a very large extent the psychological approach in constructing the curriculum materials in Religion has been neglected. (2) The materials are in the main constructively positive. (3) As in the other materials, the weakness of omission is at work. (4) In certain series and editions, the emotionalism of the author comes in to color certain presentations to the extent that sometimes main issues are obscured by the intrusion of the author of his own feelings. (4) Authors in many instances show themselves to be unaware of the connotation of certain phrases and words.

Evidence of the latter point above is brought out in these examples taken from some of the authors. One communicator states: "... The Jews, on the contrary, by the bad influence of their pride and hypocrisy, hindered the spread of the knowledge of God among other nations." Patently, the problem here is the broad sweep in the author's statement, his lack of care in the statement of the facts, and his apparent unawareness of what such a statement might do in the formation of the young reader's attitudes toward people in his own world. Still another statement in this type of category reads as follows: "In spite of the countless graces given to the Chosen People, they voluntarily blinded themselves to Christ's teachings." Here, again, the communicator is careless. Such a generality, with no modifications, does not present accurate doctrine to say nothing of its implications as far as intergroup education is concerned.

In work of this kind great care must be taken to avoid statements that would lead young students to question the basic motivations, sincerity, and integrity of their neighbors who are not Catholics.

Happily, the materials under analysis show that many of the communicators are conscious of this reality. One communicator in a very positive chapter manifests his sensitivity by getting the student to realize, time and again, that "... I am strictly bound by the virtue of charity toward one group or nationality as to another. If I exempt the Jew, the Negro, or anyone else from the brotherly love I owe him, how can I face on the last day the Redeemer who died that all men might live?" In still another portion of the curricular materials, the student is imbued with the following point of view and conviction: "Every person in the world is your neighbor, whether he is black, brown, yellow or white; whether he lives in the Western or the Eastern half of the world; whether he can talk English or not; whether he is a Christian, Jew, Protestant or pagan; whether he knows the latest song hits, the latest baseball scores and the latest slang. That gives you about 1,900,000,000 neighbors. . . . Therefore you dare not dislike a person merely because he happens to be a Jew or a Negro. You might dislike any person's manners, his business, his way of living, but regardless of his race, color, or creed, God still

commands you to love him with Christian charity."

IN GENERAL, the Saint Louis University textbook research project indicates again that the skills of intergroup communication still need much more attention. When the research is finished and in the light of its findings, principles and guidelines will be prepared for editors, publishers, and authors as well as authors-to-be.

If the many groups in our heterogeneous society are going to prepare their children to live more intelligently and constructively in our kind of society, then, clearly, much more time and attention must be given to human relations and intergroup education knowledges and skills that further adequate and harmonious communication. It is to be feared at present, however, that school administrators, teachers, authors, publishers and the public in general have slowed down on a plane of complacency with respect to the extremely important field of human relations. It is hoped that these research projects will serve as a stimulus to school people in the great work of preparing children to live harmoniously in the democracy that is the United States of America.

III. Intergroup Relations in Protestant Teaching Materials

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DO PROTESTANT church school lesson materials tend to foster prejudice? What images of outside groups do they present? What are the factors that make for negative or positive portrayals? How can negative images, if there are such, be corrected within the faith perspective of the in-group?

The answers to these and other similar questions which were found in the studies conducted at Yale are reported in part in this article. This was a self-study by Protestants of their own materials, made from within the community of faith, with the consent and cooperation of the publishers (hereafter called "communicators") of the materials studied.

The study consisted of an analysis to determine how the following groups are portrayed: Non-Christian, Jewish, Roman Catholic, Negro, other ethnic, and national. Ideally, materials from all communicators might have been included, for each has materials which are to an extent unique and distinctive. But sampling was necessary. Seventeen communicators, both denominational and non-denominational, cooperated in the study. Time and resources permitted only superficial attention to the materials of all but four of these. The materials from these four — Council of Liberal Churches (Unitarian-Universalist), Lutheran Church-Missouri Synod, Scripture Press and Presbyterian U.S.A. — were exhaustively studied and analyzed. Research was further limited to the Intermediate (junior high school), Senior (high school), and Adult materials of these four communicators, with all the publications for Christian education in these departments subjected to painstaking content-analysis.

These four communicators were selected because they represent basic variations within Protestantism, although they do not exhaust the possibilities. Diverse ethnic and

class composition, denominational and non-denominational sponsorship, sociological "sect" and "church" types of outlook, and traditions stemming largely from Calvinism, Lutheranism, Anabaptism, and naturalistic-theistic humanism are represented. But the theological variation is of major interest. It covers fundamentalism, classical conservatism, naturalistic liberalism, and "neo-orthodoxy."¹ Fundamentalism is represented in this study by Scripture Press materials, conservatism by The Lutheran Church — Missouri Synod, material, liberalism by the Beacon Press Series of the Council of Liberal Churches (Unitarian-Universalist), and the neo-Reformation theology by the material of the Presbyterian Church, U.S.A.

This choice gave us an opportunity to test a number of widespread assumptions about the relation of prejudice to theological presuppositions. Liberalism has been associated with "tolerance," and fundamentalism with anti-Semitism and "Bible Belt" segregation mentality. One spokesman anticipates that the time will come when all Christian textbooks, except those produced by fundamentalists, will be free from prejudice, and holds that certain curricula of religious liberals are now free from bias.² Active anti-Semitism is by some found largely among fundamentalists.³ Intolerance is associated with conservatism in theology and tolerance with theological liberalism.⁴ Some

¹More strictly neo-Reformationism, but referred to as "neo-orthodoxy" because this is the term popularly applied to that strain of thought influenced by Barth, Brunner, the Niebuhrs, Tillich *et al.*

²Ephraim Frisch, "Judaism — Fact or Fiction," *The Hibbert Journal*, LV, Jan., 1957, p. 166; Judaism, Distortion and Reality," *The Journal of Bible and Religion*, Jan., 1955, pp. 164-65.

³Unpublished report, the Institute of Social Research, Columbia University, summarized in part by Roy Eckhardt, *Christianity and the Children of Israel* New York: King's Crown Press, 1948, p. 79.

⁴The Drew Gateway, XXVII, 2, 1957, pp. 59-69.

suspect that the spread of "neo-orthodoxy" carries with it the possibility of a recrudescence of prejudice and anti-Semitism.

On the other hand, such studies as *The Authoritarian Personality* indicate that the prejudiced tend to come from the larger, more established denominations in which liberalism has made great inroads, while many small fundamentalist sects are included among the tolerant scorers.

These observations make our choice of communicators significant. Do the actual teachings of these four support such judgments as to their intergroup orientation? Are there resources for anti-prejudice among conservative and fundamentalist publishers of church school material? Are liberals entirely free from prejudice? Do the "neo-orthodox" tend to blame Jews for the ills of the world?

THE PROBLEMS OF FAITH PERSPECTIVE

Whenever Protestant writers speak to their own group about outside groups, they tend to do so from within the context of their own faith. This faith gets involved in the outgroup picture in some way — through such main *motifs* as the doctrines of the nature of God and man or the kingdom of God, such biblical and theological *themes* as "the crucifixion," "spreading the Gospel," and "the conflict between Jesus and the Pharisees," or, finally, through discussions of teachings on "the fatherhood of God" or "the love of neighbor."

In handling the problem of intergroup relations there can be no compromise with the Christian faith as the communicators see it. They are understandably wary of past efforts at evaluating Christian textbooks which maintain that prejudice cannot be overcome without essentially changing one's faith or discarding from use certain sections of the Bible. Some analyses have claimed that belief in a supernatural God makes for authoritarian submission, and therefore for prejudice; that belief in the doctrine of "the chosen people," or in the sinfulness of man, makes for group pride and rejection of the

outside group. Again, some communicators fear that they are going to be asked to conform to a set program that requires them to soft-pedal what is vital and central in their faith and to stress what to them is marginal. They are aware of critics who believe that to attempt to "convert" members of another group is to manifest prejudice against them and who therefore recommend that conversionist efforts be silenced.

Very different anxieties are voiced by people who are primarily interested in intergroup relations and who suspect that past recommendations for the improvement of the intergroup content of religious teaching have made insufficient impact upon the Protestant community. For example, they point out that despite the studies made of the Pharisees by Herford, Montefiore, Moore, and others, the traditional, stereotyped charges against the Pharisees continue to appear in lesson materials. Seen together, these two concerns speak eloquently. They may be understood respectively as "inside" and "outside" responses. The communicators sense the irrelevance to their own problems of suggestions directed toward them, as well as the incongruity of some of these suggestions with the requirements of their faith. The critics, on the other hand, feel that issues vital to minority groups and society at large are not satisfactorily taken into account by Christian lesson writers.

In the past there have been three types of approach to improvement of Christian texts for their intergroup content. Each has strength and weakness. The *first* is to correct any factual distortion about the life or thought of another group. This approach is limited in its usefulness, for not all the issues between Jews, non-Christians, Catholics, and Protestants can be understood and handled as questions of historical fact, or corrected by studies regarded as definitive storehouses of accurate information. Such "factual" questions — for example, as to the strengths and weaknesses of Pharisaic legalism — are not unmixed with value judgments, held standards of truth and error, and concepts of right and wrong. Some issues can best be understood and effectively

handled as differences in interpretation which take their starting point and meaning from a particular faith perspective.

The second is to correct intergroup images by recommending the elimination of statements to which other groups object. Every Protestant group should seriously give ear to any just complaint of outsiders as to the fashion in which they are portrayed in its teaching materials. But such a method is negative at best. No unanimous opinion exists within Judaism, Catholicism, or Buddhism as to what is objectionable, and, were such unanimity available, merely to delete that which is objectionable would not necessarily be saying anything constructive. Nor would intergroup understanding be advanced by an uncritical accommodation of Protestant teachings to Jewish views on the New Testament or Roman Catholic views on the Reformation. Such adjustment would constitute an abandonment of the Protestant position.

The *third* approach is to give advice that is uniform for all communicators — that is, to address Protestants *en masse*. Behind this practice of making identical analyses and recommendations to all publishers lies a governing stereotype of "the Protestant" which justifies the overlooking of various theological contexts. The fact that Protestant faiths differ, sometimes radically, is left out of account. The result is that some advice which is relevant to the materials of one group may have little bearing on those of another group. Advice may be given to a publisher's staff which it is impossible for them to accept, either because it has no organic relation to their actual faith, or because with its presuppositions of another kind of faith it directly violates their own.

These considerations raise the question of the function of philosophical, theological, and exegetical convictions in formulating and giving significance to intergroup statements. What is the significance of religious ideas in spreading images about other groups? This study set about finding some clues to answer this question.

GENERAL FINDINGS: NEGATIVE AND POSITIVE IMAGES

A scale for measuring the presence or absence of ethnocentrism was adopted for this study. "Ethnocentrism" is a tendency to think in ingroup-outgroup terms, with the ingroup as the norm. Ethnocentrists, unlike antiethnocentrists, cannot love their own groups without expressing antipathy toward others. They draw sharp lines of exclusion, and reject and downgrade the outgroup in various ways. Positive scores on the scale denote the relative absence of ethnocentrism and the presence of a wholesome outlook toward outside groups. Negative scores indicate degrees of ethnocentrism — a term somewhat broader than prejudice.⁵

The question as to whether the textbooks and manuals used in religious instruction have a positive or negative orientation toward outside groups can be answered first by noting the distinctive positions of the four publishers' material on this scale.

Two of the publishers — the liberal and the neo-orthodox — stood high on the "upper," or antiethnocentric (non-prejudiced) side of the scale, with scores of +.59 and +.58 respectively. The fundamentalist group scored zero. The conservative publisher stood medium-low on the "lower," or negative part of the scale, at -.21. The percentages mean simply that, when the scores for non-Christians, Jews, Catholics, Negroes, etc., were merged for each publisher, two produced predominantly positive images of other groups, one a neutral or ambiguous

⁵These scores are called "imbalance scores," which tell us whether or not more "positive" than "negative" statements are made about an outside group, or vice versa. These statements are classified in 14 analytical categories, and are rated "plus" or "minus" depending upon whether they give a "favorable" or "unfavorable" view of an outside group. The general scores, or imbalances, here under discussion, attempt to answer the question as to whether a predominantly positive or negative view of other groups is being given. Scores may range from +1.00 to -1.00. Zero scores mean that positive and negative content have cancelled each other out. Details on the research design and procedure may be found in *The Victims and Oppressors*, a Ph.D. dissertation, Yale, 1959, available at Sterling Memorial Library, Yale University.

set of images, and one a predominantly negative overall picture.

It must be remembered that these are undifferentiated scores. So they were slightly refined by separating them into two segments, one for religious groups (Jewish, Catholic, etc.) and the other for non-religious groups (racial, ethnic, and national). At once it was plain that there was a difference between the ways Protestants picture other religious groups, and the ways they portray other races and ethnic groups. In no case were there any predominantly negative images of other races, nations, or ethnic groups. On the other hand, the general images of religious groups were much the same as were indicated by the undifferentiated general scores.

When general scores representing the images for each religious, ethnic, and racial grouping are looked at separately, it is seen that in no instance do the Protestant publishers view non-religious groups in a generally unfavorable manner. All four publishers' scores for these groups were positive. The neo-orthodox and liberal communicators also portrayed all other religious groups positively, while the fundamentalists portrayed Jews slightly positively and all other religious groups negatively. Only the conservative communicator pictured all outside religions predominantly negatively.

These general results say two things about intergroup relations as Protestants envision them:

(1) The relationship of fundamentalism-conservatism and liberalism to prejudice is unclear and ambiguous. On the one hand, there seems to be a possible relation between a very conservative, classical orthodoxy and a negative intergroup orientation, and, on the other, an association between liberalism and high positive ratings. But to contradict this is the fact that the fundamentalists manage an intergroup balance in their overall teachings, while both fundamentalists and conservatives teach positively about all ethnic, racial, and national groups. Then there is the equally challenging finding that a neo-orthodox curriculum with a biblical approach is equally capable

with liberalism of taking a generally high outlook toward all outside groups. Here, then, is both a partial vindication and contradiction of popular assessments as to the intergroup orientation of teaching materials fathered by conservative and liberal theologies. The indication is, however, that, in general, orthodoxy in theology need not of necessity predispose one against all outside groups. The scores do not indicate any generality of outgroup rejection on the part of even the most negative scorer. Factors other than conservative theology seem to be related to negative scores.

(2) But the study still demonstrates that religious groups have more difficulty with the existence of other religions than with non-religious groups. The problems which any communicator has with respect to those who advocate a different religious outlook are qualitatively different from those he faces with regard to other groups.

It is precisely at this point that we meet with an objective indication of a theological and value dimension in inter-religious relations. Unlike national, ethnic, and racial groupings, religious bodies are committed to a point of view which constitutes their reason-for-being. This fact confronts them with problems in the field of interreligious relations which are quite different from those they face in ethnic and racial areas. To them, certain values are at stake in their point of view which they are duty-bound to preserve *vis-a-vis* other doctrinal communities. Some of these beliefs, practices, and values they share with other religious groups. Some they do not.

Obviously, then, interreligious relations are quite different from racial ones, posing more radical questions. The assumption of some earlier studies that all intergroup conflict can be understood as a unified phenomenon is challenged by these findings.

Catholic-Protestant Relations. One finding of special interest is that the Protestant groups in this study have their greatest problems in the area of Protestant-Catholic relations. This conclusion is supported by many statistical findings as well as by the concrete references themselves. Whether

the general images of Roman Catholicism are negative or positive, the Roman Catholic Church without exception takes the *lowest position* in each religious configuration. This is demonstrated in the general scores as follows:

*General Imbalance Scores By Communicator
Inter-religious Areas*

	<i>Jewish</i>	<i>Other- Christian</i>	<i>Non- Christian</i>	<i>Cath- olic</i>
Liberal	+48.6	+45.9	+80.0	+36.6
Neo-Orthodox	+44.3	+79.3	+37.4	+23.4
Fundamentalist	+7.9	-2.1	-33.5	-52.8
Conservative	-15.4	-38.2	-58.1	-66.9

The clash between the Protestant and Catholic positions on questions of belief and value is evident in these scores. When they are further refined, when the varied facets of the Catholic portrait, the 14 analytical categories, are looked at separately, certain facts stand out:

(1) The scar left on the Protestant community by the Reformation conflict and past persecution of Protestants by Catholics are evident in the materials of all four publishers.

(2) Three of the four publishers (liberals being the exception) give statistical evidence that the Protestants have some grave misgivings about the present-day attitude of Roman Catholics toward them, and toward traditional American freedoms.

(3) Three of the four publishers (with liberals as the exception) made predominantly negative judgments upon the truth of Roman Catholic doctrine. Judged as "false," "unscriptural," or unacceptable are a broad spectrum of theological teachings, centering prominently around Roman Catholic teachings about the nature and authority of the Church.

However, in opposing or criticizing the teachings of the Roman Catholic Church and some of the values for which it stands in modern society, all four publishers condemn anti-Catholicism, are capable of varying degrees of self-criticism in respect to prejudice against Catholics, and affirm explicitly or by implication the rights of Catho-

lics to exist and perpetuate themselves in our society. All the categories in the "rights and plight" section of the study either have positive scores or in a few instances, have no references at all.

In respect to Roman Catholic-Protestant conflict, the two publishers whose images of Roman Catholicism are largely favorable insist that the Roman Catholic Church shares with Protestantism various degrees of responsibility for Catholic-Protestant tension.

The misgivings of the conservative and fundamentalist communicators about Roman Catholicism are evidenced by negative scores in most facets of the other-group portrait (outside of those categories that provide for rights for Catholics and that include Protestants in the responsibility for any manifestations of anti-Catholicism in America). Thus, conservatives and fundamentalists also painted Catholics and Catholicism negatively as to moral roles and characteristics, stressed the differences between their point of view and that of Catholicism, and pictured them negatively as to cultural characteristics other than the moral. Their lessons were also marked by more distortions of Catholic life and thought than corrections. They raised barriers against certain types of interaction with Catholics (dating, intermarriage, and interfaith activities such as common worship).

The liberals and neo-orthodox, on the other hand, portrayed Roman Catholics and Catholicism in a predominantly favorable moral light, stressed kinship and common values over admitted differences, provided for interaction with Catholics (learning about Catholicism through direct contact, etc.), and had more lessons marked by passages which "corrected" stereotypes of Catholicism than those which distorted Catholic life and thought.

Nevertheless, certain Protestant misgivings are obvious in both negative and positive scorers, even though the latter accept and affirm the Catholic neighbor. What are these questions that are raised?

The fundamental point about which Protestants have misgivings has primarily to do with the Catholic views of the Church and

what these imply for such subjects as authority, freedom, and the ability of the Church to rectify itself in its doctrine and curb itself in its powers. Some of these Protestant writers see no clear inner source for the correction of the life of the Roman Catholic community, no effective inner check upon its powers, and no way in which the Church is continually called upon to reform itself. Consequently, Protestants manifest concern over such questions as what resources the Catholic community possesses — now that it has become an acceptable and substantial near-majority in the United States — to preserve freedom for those who are convinced of a different version of the faith (or who reject the faith altogether). The concern, among positive scorers, is directed toward the point as to whether Roman Catholics can find unambiguous and compelling centers for these concerns in their own faith, rather than to assert freedom for other groups merely on the grounds of expediency or prudence.

In making their point, however, the conservatives and fundamentalists create a monolithic picture of Roman Catholicism, and paint a portrait of the Roman Catholic Church as a network of evil. The negative Catholic images that appear in these writings take on some of the tone of traditional anti-Catholicism. For example, one conservative lesson writer states that Christians should not vote for candidates for public office whose religion makes them dangerous to the welfare of the state, the writer adding the statement that "Roman Catholics are pledged to further the interests of the Pope above all other interests." Another writer in the same curriculum charges that Catholics are out to take over America.

There are those, however, who raise the fundamental questions in a different spirit and who portray Roman Catholics in a positive way. The neo-orthodox, for example, see a genuine Christian witness in the Roman Catholic Church and never hesitate to affirm their Catholic neighbors as brethren in Christ. They inveigh against monolithic views of Catholicism. They acknowledge that there are serious and responsible

thinkers on these same problems within the Catholic Church, and they give support to those elements within it who are responsibly wrestling with these issues.

These findings demonstrate that it is possible for Protestants to raise points of fundamental differences with Catholics and yet at the same time to portray them in a predominantly positive light. In doing this, however, negative elements, criticisms, frank acknowledgment of differences, inevitably appear. This must be so if the portraits of outside groups are not to be impossibly idealized and if the real problems between religious communities are to be constructively faced. Yet these negative elements are kept subordinate, so that realism and responsible outgroup portrayal go hand in hand. The total impact of a curriculum need not be negative in order to deal forthrightly with the issues between the Roman Catholic and the Protestant faiths.

Jewish-Christian Relations. The questions raised with respect to Jews and Judaism are radically different from those with respect to Roman Catholicism. In no instance does the presence of Jews and Judaism in American society arouse anxiety about Jewish views on freedom and religious pluralism. This is partly because Jews conceptualize religious freedom in terms Protestants can accept, partly because this freedom is a central Jewish commitment, and partly because Jews are so much in a minority in America and the world.

Nevertheless, the existence of the Jewish community raises some fundamental and unique problems of a special kind. These bear upon the nature of anti-Semitism in general.

(1) In Protestant lessons, the Jewish people are the most conspicuous of all groups. The smallest preoccupation figure for Jews is found in the neo-orthodox curriculum, where forty-four percent of the lessons mentioned Jews or Judaism. The highest preoccupation is found in the fundamentalist curriculum, with over sixty-six percent. The liberals ranked second with sixty-one percent, and the conservatives third with fifty-six percent.

The high textual visibility of the Jew in Protestant curricula is highlighted by comparing it with the visibility of other religious groups. These were mentioned in only ten to twenty-one percent of the lessons.

The relative frequency with which the Jewish image appears in the lessons, however, is not unexpected in view of the character of the Christian curriculum. The verbal conspicuousness of Jews is explainable almost wholly on the basis of certain historical, theological, and curriculum-making considerations characteristic of Protestantism.

In its beginnings, Christianity was a Jewish sect. Present-day texts abound in reminders that the Church's founders, its earliest followers, and its scriptures were Jewish. Christianity's basic beliefs and practices were rooted in one or another tradition of Jewish thought, and the earliest ideological conflicts took place within the matrix of first-century Judaism. It is as impossible, therefore, for a Christian teacher to communicate the Christian message without reference to Judaism as it would be to teach American history without referring to England and the founding fathers. While the modern Jew may state his faith and set forth his biblical history without any necessary reference to Christians, this cannot be true of the Christian in reference to the Jew. By reason of his spiritual origin, the Christian is compelled to elevate Judaism to a prominent position.

Closely related to the above are the *theological constituents*. In Protestant texts, the Gospel is understood as the ubiquitous challenge of God to Israel. Jesus is seen as the fulfillment of Jewish history and hopes. Judaism is important, not merely because Jesus was a Jew but because his message and mission was to Israel. There is consequently involved in Christian thinking the need of coming to some understanding of Judaism, its role in God's plan, and its relation to the Church. Such conceptions of the status and role of the Jew are essential to the Christian's comprehension of his own mission. He cannot know of what his own role consists until he also understands who the Jew is and of what Israel's role consists. No

two of the four communicators derive the same conclusions from the same questions and data, but all of them must of necessity come to terms with them.

Also making for the conspicuousness of Jews and Judaism is the *biblical nature of the curriculum*. For the Protestant, the biblical text is primary. The chief educational method is that of the exegetical and doctrinal treatment of the biblical text. Since scripture deals integrally with Jews and Judaism, this approach makes the Jew unavoidably conspicuous, regardless of how much a writer may seek to minimize it.

This inevitable Hebrew involvement in religious instruction makes the Jew something more than just another "minority" which happens to get mentioned in Christian teaching. While a lesson writer might disregard the Negro, unless the outline guide specifies otherwise, he cannot ignore the Jew.

Nothing invidious inheres in this high degree of Jewish textual visibility, although there is in it an ever-present danger. Whenever a minority is textually inescapable on the horizon of Christian thought — and an accessible component of a society marked by deep strains of anti-Semitism — it is highly vulnerable. There are instances which may be cited in this study where the Jew is used as a convenient "whipping boy" for human ills and failings, simply because he is "there" in the biblical material and therefore suggested to the writer as the most immediately relevant object of criticism. For the Jew to be thus under the continual scrutiny of the pupil and teacher with an open textbook is potentially to expose him to the recurrent dangers to which he has traditionally fallen ill.

If, in consequence, Jewish-Christian relations loom large in this report, it is not because issues which affect other groups are regarded as less vital, but because of the complex and special nature of Jewish-Christian relations and the particular questions which they address to Christians.

(2) It is not surprising, therefore, that many of the knotty problems of intergroup writing in Protestant texts involve scrip-

tural themes and motifs which inescapably implicate Jews and Judaism. Among these themes are certain ones most important for this study:

1. The crucifixion.
2. The conflict between Jesus and the Pharisees.
3. The early conflict between Church and Synagogue.
4. The problem of Gentile inclusion.
5. The themes of rejection and unbelief.

This argues for the possibility that problems unique to the Jewish-Christian communities to a large degree arise out of their common sources, their mutual conflict and unique dialogue throughout the centuries, and from the ubiquitousness of the Jews in the sacred texts.

(3) The unique nature of Jewish-Christian relations addresses certain questions to Christians. These questions spring partially from scripture itself, yet the Jewish images do not reflect scriptural sources alone. How do we know this?

First, Protestant lessons, while mostly commentary on scripture, nevertheless are oriented differently toward Jews from communicator to communicator. More specifically, when the lessons with Jewish mention are divided into Old Testament, New Testament, and non-biblical segments, and scores for each segment are calculated, the following facts stand out:

- a. Lessons of a nonbiblical nature score more favorably for Jews than biblical lessons in positive-scoring and neutral-scoring curricula.
- b. Non-biblical lessons (though few in number) score significantly more unfavorably for Jews than do lessons which constitute commentary on the Bible for the one negative scorer.
- c. But, nonetheless, two publishers score very high positive for New Testament commentary, while one scores neutral, and one deeply negative.
- d. Moreover, all four publishers' materials score positively for Jews in Old Testament lessons.

These findings point to certain conclusions: (a) The differences between the

scores for the four publishers demonstrates that extra-biblical factors are at work. These factors are compounds of exegetical views, theological perspectives, and attitudes toward Jews derived from social and cultural sources. These basic attitudes and perspectives are more determinative of the inter-group orientation of the materials than are the scriptural sources. (b) The fact, however, that biblical lessons are less favorable for positive and neutral scorers than are lessons not based on scripture, indicates that scripture does present some problems in exposition which involve views of Jews and Judaism. The conservative and fundamentalist groups have much less difficulty in viewing Jews positively in the exposition of the Old Testament than of the New Testament, for both of them have favorable scores for Jews in Old Testament lessons. The neo-orthodox curriculum, also biblically-based, creates a less favorable although still highly positive image for Jews in New Testament lessons than it does in Old Testament lessons. For the liberals, who tend to see in the first part of the Old Testament just another primitive religion, this phenomenon is reversed. They manage a higher image of Jews in New Testament than in Old Testament lessons. Scripture, then, can and does affect the degree and kind of Jewish mention, imposes some problems on the curriculum writers, and may even set some kind of limit to the scores by the very nature of the subject-matter with which they deal. Yet whether Protestant views of Jews are to be favorable, neutral, or unfavorable bears little relation to the scriptural sources.

Because the presence of Jews on the American scene makes it necessary for Christians to come to some understanding of the meaning of their existence, and since the only source for this meaning is to be found in scripture, the importance of biblical themes and motifs is emphasized. Since Judaism, as such, is not seen as presenting any great threat to Christian freedoms and responsibility in American society, it appears that, for curriculum writers, the main problems with respect to Jews and Judaism are exegetical and expositional. They have

to do with the nature of the Christian faith, the biblical understanding of Israel, views of the Church, human destiny, the kingdom of God, and eschatology.

Yet non-biblical elements are also clearly in evidence. As will be seen, this probably is highly related to the extent to which each communicator is enabled by his point of view to look at historical and empirical realities, and to be concerned about the meaning of his doctrinal position for inter-group relations.

(4) Since the word "Jews," when used in scriptural commentary, does not necessarily signify modern Jews, the Jewish portraits which emerge from this study do not inevitably represent Protestant views of present-day Jews. However, sometimes the designation "Jews" is used with a definite modern connotation, although mostly it is used without any limitation of meaning or without definiteness. Distinctions in the use of the word are not made. The resultant Jewish portrait is a compound of references to Jews and Judaism mixing past and present. It is not clear to what degree ancient and modern Jews are identified in the minds of the writers, or are evoked in the minds of the readers. Nevertheless, it must be noted that the most favorable portraits of the Jews as a whole are made by those communicators whose writers show that they are most aware of the Jews as a continuing people, living among Christians, to whom Christians owe a spiritual debt, and are obligated to treat with consideration and fairness.

The Protestant descriptions of Jews show that the liberal and neo-orthodox curricula have a positive view of Jews in every facet of the portrait, except that the neo-orthodox explicitly stresses past hostility of Jews to Christians in discussions of the early history of the church. Both liberals and neo-orthodox present massive data "correcting distortions" of Jewish life or thought, or directing the students to Jewish sources to discover such facts for themselves. Both stress kinship and interdependency with Judaism, take an identifying view of the Jewish plight, indulge in nurturative statements of

many kinds, and draw a relatively high picture of Jewish morality, godliness, and wholesome group life. The neo-orthodox writers, in addition, balance many criticisms of Jewish life and thought occasioned by scripture with parallel criticisms of Christian life and thought. The liberal group is particularly high also in recommending interaction with Jews across all barriers, including marriage and communication.

The fundamentalist and conservative configurations on the Jewish portrait profile are similar to each other, but the image for Jews is much more positive in the fundamentalist curriculum. It will therefore be described separately. Fundamentalism takes a predominantly identifying view toward Jews and Judaism, condemning anti-Semitism and at times strongly defending the Jews against attack. Moreover, fundamentalists stress kinship with Jews, even though Israel and the Church are regarded as separate communities ordained by God to exist together until the end of time. The "non-moral" characteristics of Jews are largely positive, and there are slightly more corrections than distortions in the Jewish portrait. Fundamentalism, however, is more ambiguous in its views of Jews and Judaism than are liberalism and neo-orthodoxy. Fundamentalists have their main difficulties with Jews in discussing their moral roles and characteristics as they find them in scripture, in affirming the truth in Judaism, and in discussing New Testament hostility of Jews toward Christians.

Whereas the fundamentalists have negative scores in only four of the fourteen facets that portray Jews, the conservatives have negative scores in eleven. While fundamentalists analyze anti-Semitism and its causes, the conservatives do not. A slightly positive kinship score and an even smaller score for non-moral cultural characteristics for Jews are the sole categories in which conservatives present Jews favorably. In all other respects, they are predominantly represented in a negative way. The two low points on the profile are those points where the past Jewish attitudes of hostility to Christians and their moral characteristics

are in view. Conservatives also have more factual distortions than corrections of Jewish life and thought, judge Judaism as a false religion, and have difficulties in discussing the Jewish plight in a constructive way.

In the conservative curriculum we see in an intensified form the problems its writers are struggling with in expounding the biblical themes of "chosenness," "rejection," "judgment," "the crucifixion," and "the conflict between Jesus and the Pharisees." The "judgment" and "crucifixion" themes predominate in the discussions of the Jewish plight, for example, while the Jesus-Pharisee conflict and the crucifixion figure large in discussions of past Jewish attitudes toward Christians.

Inter-Christian Relations. One of the surprising findings of this study was that the Jewish group was, on the whole, more advantageously conceived than were other-Christian⁶ (non-Catholic) groups by both the conservatively orthodox and fundamentalist curricula. Also, other Christian groups were seen negatively by conservatives and fundamentalists. The neo-orthodox alone present "other Christians" more positively than they do other groups.

Some Protestants, then, as symbolized by the fundamentalists and conservatives, have slightly more difficulties with the pluralistic manifestations of religion within Protestantism than with the existence of the Jews as a distinct religious and cultural people. For conservatives, the main point of conflict with the sects and churches lies in the definition of the true faith and the preservation of the Gospel. For fundamentalists, the view of other denominations is generally favorable, but the curriculum is preoccupied with the existence of such competing sects as Seventh Day Adventism, Jehovah's Witnesses, Mormonism and others. These are regarded as threats to the truth of the Gospel, and considerable space is devoted to the

errors they are judged as spreading across the land.

While the fundamentalists are willing to have fellowship across some theological differences, the conservatives raise a rather formidable barrier to formal interaction with other Christian communions. For this the conservatives claim some biblical support. Both the fundamentalists and conservatives are apt to see more evil and ungodliness than goodness and godliness in the mass of sects and denominations.

Again the liberal and neo-orthodox images of other Christian groups manage to be positive, with differing emphases on kinship, interaction, corrections of distortions, and a concern for outside liberties. They freely acknowledge that larger Christian groups have not always dealt charitably with such deviate sects as Mormons, Christian Scientists, and Jehovah's Witnesses.

Moreover, the fundamentalists and conservatives manifest some misgivings about the attitudes of some Protestant groups toward them. Not that other Protestant groups are a threat to their liberty, but that their attitudes are interpreted as sometimes hostile. The conservative communicator, however, raises in respect to Protestant social action some of the same questions that he raises about Roman Catholicism. The attempts, especially, of some Protestant groups to legislate their peculiar moral convictions into law (e.g., the prohibition amendment, Sunday blue laws, among others) are repeatedly attacked. In this, a certain anti-ethnocentric concern of the conservatives motivates some of the facets of the portrait of outsiders.

Relations with Non-Christians. While fundamentalists are concerned for the liberties of non-Christians, neither they nor the conservatives view non-Christians in a positive light. This attitude is the reverse of the liberal and neo-orthodox curricula.

The liberals present the non-Christian group most propitiously, with other Christians and Catholics the least positively. The liberals assign to Catholics the same relative position on the scale as the other communicators, but the places they give non-Christians

⁶The "other Christian" group category is a "catch-all" category for all non-Roman Catholic groups. Any sect, denomination, or group that calls itself Christian — from Mormonism to Methodism — is included. Only the denomination represented by the communicator is excluded from the category.

tians and other Christians are atypical. The neo-orthodox, for instance, does the opposite. It gives the most favorable spot to fellow Christians and the third highest position to non-Christian groups.

These perspectives on non-Christians are of interest because they raise the question of the role of values and beliefs in depicting the groups with which Protestants identify and counter-identify. For example, the liberals identify strongly with the high world religions. Their global, monistic, and naturalistic outlook encourages them to regard them as potential sources of truth. One writer suggests that while one's own religion can be found in the neglected aspects of Christianity, it may also be discovered in a study of the non-Christian religions. Another writer claims that there is nothing inconsistent between a man calling himself a Christian and a Buddhist. This explicit inclusiveness with non-Christians is supported by statistical evidence. Non-Christian religions are regarded as the highest repository of truth; their portraits alone are free of any negative distortion; the most relatedness is expressed toward them; and they are pictured as the most moral and devout.

From these observations stems the conclusion that there is a strong tendency to picture other groups more favorably when they share the same world-views, beliefs, and values. Thus fundamentalists sense a kinship with the orthodox Jew, speaking of him as "devout," "Bible-believing," "observant," and as trusting in the scriptural promises. Conversely, for the liberals, the orthodox Jew, like the orthodox Christian, is "traditional" and in many ways the counterpart of the liberal Jew who is "wise" and "breathes the free air of the prophets."

WHAT MAKES FOR POSITIVE AND NEGATIVE IMAGES

Since this resume cannot give all of the findings of this study, certain ones of special interest will be selected for comment. For example, an analysis was made of the ways in which the four curricula portrayed Jews and Judaism in their treatment of two themes, "the mission to the Jews" and "the

crucifixion." Jewish anxieties in respect to both of these subjects are well known, and some observers go so far as to hold that teachings on these themes are mainly responsible for anti-Semitism.

Is Prejudice Directed toward Jews in Discussions of the Crucifixion?

Our finding was that lessons on the crucifixion can produce both positive and negative images of Jews, depending upon the perspectives from which crucifixion lessons were written. Positive scores are possible, not only to those who reject or radically reconstruct many of the New Testament events, but also to those who accept the essential New Testament account as valid.

The liberal and neo-orthodox curricula create just as positive an image of Jews in lessons that expound the crucifixion as they do in the New Testament lessons as a whole. Even though the fundamentalists create a slightly positive picture of Jews in New Testament lessons, they create an unfavorable view of Jews all along the profile in crucifixion lessons. The conservative image of Jews is unfavorable to begin with; it becomes significantly more deeply negative in lessons that deal with the crucifixion. It seems evident that the factors that make for positive or negative imagery of Jews in the curriculum as a whole are operative in crucifixion lessons.

Neither liberals nor neo-orthodox writers charge the Jews with deicide nor give currency to the charge that "the Jews" killed Christ. The liberals, however, are more concerned with the factual events themselves and direct their discussions to "what actually happened." The neo-orthodox are markedly more preoccupied with the theological significance of the crucifixion and raise self-critical questions as to the ways in which modern Christians "crucify Christ."

Fundamentalists and conservatives parallel more the liberal curricula in devoting most space to a description of "what happened." But they use the generalization, "the Jews," when describing responsibility for the cross, at times echo the charge of deicide, and dwell heavily on the themes of "judgment" and "Christ-rejection."

There are two ways of dealing with the crucifixion. One raises the historical questions, the other the theological issues. Protestant lessons combine both.

The historical questions are seen differently by all four communicators, according to their variation in faith perspectives and their ability to revise the traditional and stereotyped manner in which the crucifixion story has been approached. The problems of the liberals and conservatives are different in this respect. Liberals accept a highly rationalistic form of biblical criticism consistent with naturalism, while the fundamentalists and conservatives must, according to their presuppositions, handle the account of the crucifixion with an acceptance of what is given in scripture as literal and authentic. The neo-orthodox and the liberals are most consistent in recognizing that both Jewish and Gentile authorities were involved in putting Jesus to death. While acknowledging this, the stress in the other two is upon the guilt of the Jewish authorities and the Jews.

The question of culpability has, however, a theological dimension as well. The neo-orthodox curriculum implicates mankind in the guilt for the cross, and includes the Christian by declaring that the crucifixion illuminates the ways in which even devout Christians reject Christ yet are judged and redeemed through the cross. The cross does not become an occasion for charges against the Jew, but for the illumination of mankind's sin and God's grace.

The perspectives at work in handling the crucifixion theme are complex. Each faith raises different questions. The liberals, for example, believe only in the humanity of Jesus. For them certain questions, such as deicide or Christ-rejection, never arise. Their handling of the biblical text permits them also to ignore any "difficult passage," such as the cry of the mob, "His blood be on us and upon our children." The other communicators cannot do this. Yet the neo-orthodox writers project a positive image of Jews within a self-critical perspective that sees the cross as a source of illumination for all men. Several key Christian motifs come

to a focus here — the real humanity and divinity of Jesus Christ, the sinfulness of man, and the redemptive activity of God overruling man's action.

The antiethnocentric writers tell the crucifixion story in such a manner that the people who opposed or plotted against Jesus — whether Jew or Gentile — appear in every way as human as the readers of the lessons and as sharing with them the same spiritual problems. Jesus' contemporaries saw him as man and thought of him as such. Yet for neo-orthodox writers the righteousness that was in Christ was the righteousness of God, and the offense of Christ was then and still is the offense of a righteousness that is not man's. The doctrine of human sinfulness is utilized to bracket the reader with humanity on one side, and God in Christ on the other. Christians must not identify with Christ's divine nature but rather see it as judging and redeeming them. The result is that the neo-orthodox writer pictures himself and the readers as standing with those sinners, Pharisees, publicans, and disciples who respond to the Incarnation in various ways. Christ was despised, opposed, and crucified, but this is man's response in every age to the divine requirements when it concretely challenges man in the place where he meets his neighbor. The crucifixion becomes a source, not for condemning Jews, but for illuminating the ways in which present-day Christians in their situations deny, abandon, reject, or crucify Christ. Rather than seeing the foes of Christ and the Christian in the face of the Jew, these writers stand with the Jews and all man as the foes of Christ. "We crucified Christ" is a doctrine taken by the neo-orthodox with deadly seriousness.

On the other hand, the negative-scoring writers tend to identify themselves and their readers with Christ, visualizing themselves as standing on the side of Christ against Christ's critics and crucifiers. This view tempts the writers to blame Jews. The Christian is apt to see himself as Christ's advocate and defender, rather than as his denier and crucifier.

The essential elements of the neo-ortho-

dox theological perspective are not foreign to the fundamentalist and conservative communicators. The doctrines of Jesus' full humanity and full divinity, the sinfulness of man, and scripture as illumination are also integral to their point of view. But they have not been organically related to the exposition of the crucifixion events so as to give these doctrines the self-critical focus that the neo-orthodox curriculum achieves.

Is the Intent to Convert Another Group Associated with Negative Images of these Groups? The answer to this question in general is "no." But the theme does, in some curricula, produce some negative facets in the Jewish image — particularly, in respect to the attitude of Jews toward Christians. Only fundamentalist and conservative discussions of the Christian mission to the Jews afford opportunities for portraying Jews as the enemies of those who seek to convert them. As anticipated, the liberals have no missions interest and no missions lessons.

The lack of a perspective that takes account of historical and empirical data is noted in connection with discussions of the conversion of Jews. Jewish past and present hostilities to Christians are stated without taking into account their historical context, especially Jewish sufferings at the hands of those who sought to convert them. The legitimate anxieties of the target community are ignored. The consequent Jewish hostility to conversionist attempts is stated as mere hatred for the Gospel or for Christians without attempting to understand the nature of this response. The monolithic nature of this image is obvious, also, in that it completely overlooks the many attempts on the part of Jews to be friendly and cooperative.

The neo-orthodox communicator focuses attention upon the reasons for the Jewish fear of Christian missionary effort. The Jew, it is said, has a long history of efforts to convert him by the sword. The neo-orthodox writer does not surrender his obligation to witness to the Jew. But he places his mission in its sociological and historical set-

ting, stating the factors which make Jews suspicious and fearful of any Christian missionary effort.

However, in discussions of the mission themes, fundamentalists are explicitly positive in regard to the rights of the Jews to exist as a people. This holds true also for the right of the Jews to live as Jews even if they become Christian. Moreover, all of the four publishers disown any interest in exerting force or pressure in effecting conversions. Even in the most conservative literature, the work of salvation is the work of God, not of man. Man can declare "the Word," but his prerogative ends there. The victory that is finally envisioned in the conflict of faiths is the victory of God over man, not a victory of the churches.

The over-all finding, then, is that neither the conversionist nor the crucifixion theme of necessity produce negative images of Jews. The quality of the images that appear in each of the four curricula depend entirely upon the perspectives brought to these themes.

What Are the Components of Perspectives In Curriculum Writing On Intergroup Issues? While some of the faiths are challenged by this study, none of them are essentially threatened by it. The faiths always pose certain problems, but there are resources from within all faiths for handling these in an antiethnocentric manner. Not all writers nor all curricula utilize the potential perspectives available to them. Moreover, other factors than scripture or faith *per se* enter into ethnocentric and antiethnocentric perspectives. Regardless of what one's faith is, it is possible to view other groups positively.

Paradoxically, it is precisely in these attempts to set forth the faith that the knotty problems of intergroup writing come. Whenever any publisher produces lessons specifically in the area of intergroup relations, they invariably turn out commendably for Jews, Catholics, and other groups. The negative scores and the ambiguous images of other groups appear in lessons that have no intergroup purpose—which are intended to expound scripture or set forth doctrine.

Positive efforts toward goodwill and understanding sometimes break down the moment one gets into *religious* teaching.

Why is this? Several reasons may be suggested. In writing lessons with a conscious intergroup intent, proper safeguards against prejudice are present: the writers chosen to write these lessons usually have achieved a certain competence in the field. The writer, furthermore, is put to studying something about the other group. He becomes conscious of his Christian obligation to love his neighbor and to refrain from false witness against him. He is more sensitive to the requirements of justice, more disposed to look at empirical data, and to state the issues between groups profoundly and with a sense of fair play. But, when writing lessons in which the aim is to expound scripture or doctrine, other groups get mentioned marginally, incidentally, or unintentionally. Most intergroup references in each of the four curricula are of this nature. Because of their volume and accumulated impact they far outstrip in importance the carefully guarded statements found in intergroup lessons.

Often the negative writer is simply reminded of another group by some aspect of the scriptural passage he is handling. If this happens to be the doctrine of salvation by faith alone, for example, he may recall that the Roman Catholic Church challenges this doctrine. He judges the Catholic position false. The result is that when a number of writers in a curriculum do this, the aggregate image that emerges is that of a Roman Catholicism wholly unrelated to Protestantism and without a shred of truth in its teachings. Yet these same individual writers, if questioned as to this picture of Roman Catholicism, would hardly judge it a fair one. So one has the curious circumstance of a view of another group appearing in the materials that is at variance with the one that comes out in private conversation with writers and editors.

However, let it not be forgotten that three out of four communicators came out with positive images for Jews, while two produced positive representations of other re-

ligious groups as well. Why, then, did some materials come out with favorable and others with unfavorable images? A few observations will be ventured on this point.

(1) In some respects a negative intergroup portrait is simply a matter of "bad theology" — not as the outsider sees theology, but as the communicator sees it. It results from a fragmentary rather than a full-fledged statement of his own faith.

The adverse picture of the Jewish plight painted in some conservative lessons, for example, while reflecting biblical categories of thought, do not do justice to a number of other conservative convictions that are omitted from the exposition: among them the doctrine that divine judgment is universal on all men, that anti-Semitism is a sin, and that anti-Semitism cannot be equated with divine judgment. Where the divine judgment is invoked only against Israel, the communicator's self-critical view that the Christian stands under God's mercy and judgment is lost to view.

Another example from the low scorers is the fashion in which the demands of justice are omitted from consideration of intergroup relations, even though reliance on scripture would make a consideration of justice mandatory.

(2) Behind the negative intergroup image there often lies also a lack of sensitivity to the meaning of the writers' own faith for intergroup relations. The positive scorers are aware of the significance of their faith for the problems groups face in a pluralistic society. Their faith is almost always stated so as to raise in the minds of pupil and teacher disturbing questions about what is going on in intergroup relations.

This is a difficult component to get at because it goes deep into the perspectives that writers bring to even a casual mention of other groups. It implies that a social concern is already present; that it is seen as vital; that it finds a clear motivation in the faith, and that it is explicitly thought through sufficiently to enable the writer to be concrete about it. Again, the antiethnocentric writer has found some standpoint within his own faith whereby he can be

self-critical about himself, his own attitudes, the attitudes of the groups with which he identifies and represents, and the society in which he lives.

What, then, about the ambiguous or negative scorers? The absence of a clear-cut social concern organically related to the faith (in short, the absence of a fairly explicit intergroup policy in intergroup writing), leaves these writers at the mercy of (a) the ambiguous elements of American culture — the prejudices and contradictions and indifference of cultural forces, and (b) an unreflective tradition of lesson writing inherited from days when prejudice was more characteristic of Protestant literature than it is today. Even now, lessons are found that echo older commentaries and writings which uncritically reproduce some anti-Judaistic or anti-Catholic remark.

(3) For positive scorers, the faith is so stated as to link inter-group relations with the many vital *centers* of the faith, so that involvement in intergroup issues becomes inevitable and important. For negative scorers, intergroup relations are more optional, auxiliary, or marginal.

The *liberal* communicator seeks human brotherhood across all barriers because of the oneness of all existence. He affirms his neighbor of every race and creed because all men are seen as part of God. The *neo-orthodox* writers are led to ask searching questions about intergroup relations out of many central convictions: men are seen as meeting and serving God through the neighbor. God calls men to love the neighbor and seek justice for him. Men express obedience to God in those concrete situations where they meet their neighbors of every race and creed. Scriptures illuminate for men their own situation before God and the specific occasions when the Negro, Jew, Catholic, or non-Christian come into contact with the Christian. Prejudice itself is idolatry and rebellion against God. Intergroup interests in these contexts cannot be optional.

Fundamentalist and *conservative* communicators have yet to make explicit in their materials the connection between their con-

cern to preach the Gospel and their task in educating those who accept the Gospel as to their relations with outside groups.

This study has uncovered specific and statistical data demonstrating the existence of utilized, unused, and potential antiethnocentric resources inherent in fundamentalist and conservative curricula. Such antiethnocentric attitudes, however, must for these writers be consonant with their conception of their primary task as communicators of the Gospel. An interest in intergroup relations must spring from the Gospel, but not supplant it.

Widespread Christian interest in intergroup questions, for example, has often been rooted in the "social gospel," which, fundamentalists and conservatives suspect as having subordinated the Gospel. Social gospels were intent on "bringing in" or "building the Kingdom" by their social action. But from the fundamentalist, conservative, and neo-orthodox points of view, the Kingdom is God's and only God can "build" or "bring it in." Nor can man "earn" his salvation by "good works" in the context of salvation by faith alone, since salvation is God's free gift and due to His prior action.

While a perspective on intergroup concerns may take forms that pervert the core of some faiths, it need not of necessity do so. The problem of what the Christian's *response* to the Gospel is going to be in his relation to his neighbor always remains as an area of deep exploration for the evangelical. To reflect upon these responses and to give attention to their importance in teaching materials in the field of inter-group relations in no way subordinates the primary task of the church as fundamentalists, conservatives, and others conceive it. If a den of vice were operating in the vicinity of an evangelical church, its members would not hesitate to work to eliminate the moral eyesore without thinking that they were "bringing in God's kingdom" or "earning salvation" thereby. Similarly, Christians may seriously attempt to eliminate prejudice and take account of the problems which other groups face in our society without compromising the Gospel. Careful theological state-

ment can guard against any perversion. Not to state one's position at all, as this report shows, results in the very kind of accommodation to sinful culture that the communicator wishes to avoid. At this point what is also needed is a more adequate theory of the nature of society.

(4) The need to be concrete in one's treatment of intergroup problems is another point that emerges. The low or negative scorers are vague and general in their handling of intergroup issues; the positive scorers are specific. The most effective concreteness comes from those writers whose point of view makes it mandatory to deal with empirical data. When writers feel that an understanding of what is going on in the world is necessary in order to know the neighbor, what is happening to him, and how to express love and justice in his behalf, the antiethnocentric orientation is more intense.

(5) Not all the data in this study can be understood in doctrinal terms. Negative images of outside groups in the fundamentalist and conservative communicators reflect certain empirical factors. There are, for example, real conflicts of value between faith systems.

However, these real issues that exist between religious groups may be raised in many ways. They may be raised in the narrow context of Christians vs. Jews or Protestants vs. Roman Catholics. Such a context encourages self-defensiveness and polemic against others. The self-critical stance of the neo-orthodox curriculum is made possible somewhat by the fact that intergroup conflict is analyzed in the broader and more inclusive context of "Christ vs. culture." The centers of conflict are found respectively in "Christ" and "culture," rather than in "our group" vs. "their group." The issues are thus elevated above ethnocentric partisanship. The writer identifies with all human groups, to a degree, and with the same problems. He stands with mankind over against God as a participant in the divine-human dialogue.

DOES PREJUDICE SPRING FROM THE FAITHS?

Each faith has its own problems in intergroup relations. The fundamentalists, conservatives, and neo-orthodox must come to some understanding of "the people who rejected Christ" — a need that the liberals do not share. The liberals, in turn, have their problems in appreciating the Jewish people in their historical particularity and uniqueness.

But, even so, each faith offers resources for understanding the nature of prejudice, for offering prescriptions for overcoming it, and for viewing in positive terms the existence and life of outside groups. These resources differ from communicator to communicator, from faith to faith. Each exponent of a faith is capable of a positive intergroup approach. But their views as to the nature of prejudice and their views of other groups do not coincide. The liberal and neo-orthodox understandings of prejudice, for example, contradict each other at several points.

There are intergroup ambiguities as well in every faith. One questions whether or not it is possible altogether to shun a certain partisanship and particularism in setting forth one's faith, and whether judgments of other groups will not inevitably be colored by them. The greatest danger is the possibility that any Protestant group will relax its vigilance in the fight against its own prejudice in the delusion that it is free from it. But, while there are real issues between groups in American society, a realistic handling of these issues need not, and ought not, to eventuate in an image of outside groups that is wholly rejective and negative.

A good omen is seen in the fact that all the communicators in this study have been open to receiving these findings, without defensiveness, and with an eagerness to make needed changes in their curricula. In this lies a great hope for the future of freedom in America, where faiths may be stated without prejudice, yet where each faith is genuinely free to be itself.

Are Teacher Education Students Religious?

Anthony C. Riccio

Assistant Professor of Education, University of Notre Dame

WHAT ARE the religious characteristics of teacher education students? The scant amount of research on this topic is conflicting in nature. Corey,¹ for example, found that the vast majority of the 843 teacher education students she studied expressed a belief in God. But Ramirez-Lopez² reported that dominant scores on the Religious Scale of the Study of Values separated university students from teacher education students. This paper is the report of a study intended to compare the values of teacher education students, especially in the area of religion, with the values of a normative group of university students.

The Sample. The students who served as subjects for this study were enrolled in a first course in Education at the Ohio State University in the Autumn Quarter of the 1958-59 Academic Year. The study group was comprised of 488 students, 365 females and 123 males, of whom approximately 80 per cent were freshmen.

The Instrument. The instrument employed in this study, the 1951 edition of the *Study of Values*, is based on Eduard Spranger's contention that a person can best be described in terms of his interests and intentions. Spranger depicts six ideal types of people: Theoretical, Economic, Aesthetic, Social, Political, and Religious. A student who scores high in one of these categories does so at the expense of his performance in the other categories. Basically, the scale is a measure of the relative importance that

an individual places on particular kinds of activity.

The Procedure. Since an Ohio State University group had served as a normative group for the 1951 edition of the *Study of Values*,³ it was possible to compare the performance of the study group with that of the normative group. With sex held constant, the significance of the difference between the means of the groups on each of the six scales of the *Study of Values* was tested by means of a *t*-test for unmatched groups. The .01 level of confidence was selected as the criterion for significance.

TABLE 1
Comparison of Normative Group (NG)
and Study Group (SG) on
Religious Scale of Study of Values

Group	N	Mean	t
SG Females	365	47.11	4.76*
NG Females	258	44.02	
SG Males	123	42.80	3.86*
NG Males	219	39.21	

*Significant at the .01 level of confidence.

The Results. An analysis of the data revealed that study group females scored significantly higher than the normative group females on the Theoretical and Religious Scales, but were significantly lower on the Economic and Aesthetic Scales. Among males, study group members had significantly higher scores on the Religious Scale, but the reverse was true for the Economic Scale. A comparison of the performances of the normative group and the study group on the Religious Scale is made in Table 1.

¹Corey, R. L. *Values of Future Teachers*. New York: Bureau of Publications, Teachers College, Columbia University, 1955.

²Ramirez-Lopez, R. "Comparative Study of Values of Teachers, Students of Education, and Other University Students in Puerto Rico." Unpublished Ed.D. dissertation, University of Texas, 1957.

³Allport, G. W. et al. *Study of Values*. Examiner's Manual. Cambridge, Mass.: Houghton Mifflin, 1951.

Data pertinent to other results may be found elsewhere.⁴ Since the university-wide normative group undoubtedly included some teacher education students, the differences between the normative group and the study group are, if anything, more pronounced than revealed in this study.

Conclusion. From the data gathered in this study, it is possible to conclude that, to a considerable extent, the study group possessed different value-patterns than did the normative group. In particular, the teacher education students, both male and female, expressed a greater interest in religious matters and a lesser interest in economic matters than did the university-wide normative group.

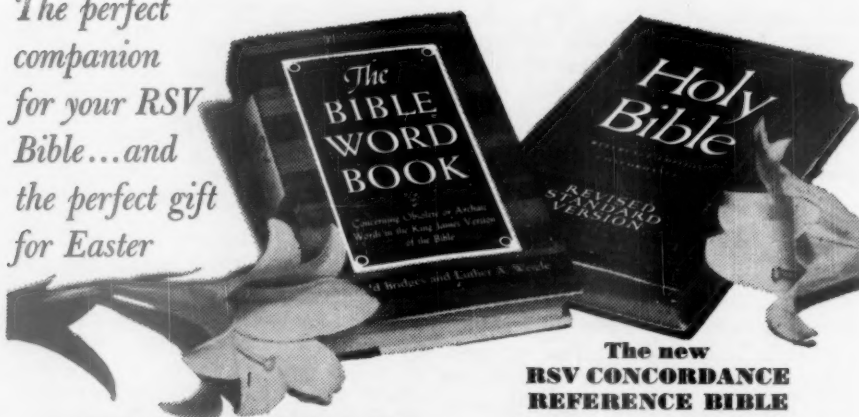
It must be kept in mind, however, that a substantial number of the students who com-

prised both the normative group and the study group were freshmen. There can be no certainty that the comparative differences found between these groups would exist if this study were replicated immediately prior to the college graduation of the members of both these groups. It is possible to conclude from this study that teacher education students were more interested in religious matters when they were enrolled in their first course in Education than were members of a university-wide normative group. Whether members of the study group will retain their relatively strong interest in religion and religious matters throughout their college career is a problem for further research.⁵

⁵It is interesting to speculate whether a normative group tested in 1958 instead of 1951 would show greater similarity or dissimilarity, due to general shift in attitudes of students on the categories tested. — Editor.

⁴Riccio, A. C. *Relationship of Selected Variables to Attitudes Toward Teaching*. Unpublished Ph.D. dissertation, Ohio State University, 1959.

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Religious Education In Europe

Randolph Crump Miller

*Professor of Christian Education on the Luther A. Weigle Fund,
The Divinity School, Yale University, and Editor of RELIGIOUS EDUCATION*

IT TAKES TIME to sense the climate of religious education in Europe. Each country has its own traditions, deeply established in the past and yet violently altered by recent events. There may be religious instruction in the schools, and this may be the most important single factor in the program of religious education, as among the Protestants in England and both Protestants and Catholics in West Germany and the Netherlands. There may be no religious instructions in the schools, with responsibility entirely on the church as in France (with the exception of Alsace) and East Germany. But in France the Protestants rely on the Sunday school and in East Germany they rely on after-school classes taught by trained catechists. Higher education comes into the picture in Belgium, where the universities are either Catholic (Louvain) or "free" (Brussels), which provides the Protestants and Jews with a difficult choice.

One of the opportunities for gathering information was provided at the Ecumenical Institute at Bossey, near Geneva. A series of interviews was worked out, and in each situation I tried to discover the story of religious education from the point of view of the man involved, to get reactions to my own theories about church and synagogue, and to arouse interest in and writers for RELIGIOUS EDUCATION.

The theological faculties in the German universities have professors of "practical theology," which includes religious education. Prof. Kurt Frör of Erlangen is an outstanding example of a man who is thinking deeply about the theory of Christian education. He knows what is happening in theology and how this affects the changes in the practice of religious education. Dr. Manfred Müller of Stuttgart is concerned with youth work in the church, and he sees the problem facing German Protestantism when boys and girls are confirmed, leave school, and go to work at the age of fourteen. The church reflects cultural practices (a "Vdkes-kirche") and often is not capable of challenging them in the religious dimension.

MOST GERMANS are Lutheran, Reformed, or Roman Catholic, but there are minorities. Dr. C. E. Sommer is head of a Methodist Seminary in Frankfurt, and he spoke of the problems in the

schools where all religious instruction is either Protestant or Catholic, with no minority representation except through the official channels. However, some Protestants in minority status are teaching religion in the schools as approved by the major Protestant body. Jews are such a small minority today that their claims are almost non-existent. The most shocking fact of all is that the Jewish population is so small in all countries where the Nazis were (including the Netherlands, Belgium and part of France). In Frankfurt, said Dr. Sommer, there were 26,000 Jews before 1933 and now there are 800, many of them old people.

The great German contrast is found in Berlin. I visited a Lutheran school, recently constructed and partially supported by the State. It was really a parochial school, with 75 percent of the pupils from one large parish of 27,000. In the state schools there are two hours of religious instruction each week, the teachers being adequately trained and approved by both Church and State.

In the East Sector, where I visited Haus der Kirche, where German girls can receive Christian training, there is no support from the State, and no secular subjects can be taught. In the state schools, there is no religious instruction and the official position is that of the Communists. However, over 10,000 catechists have been trained to deal with the Protestants in East Germany by having classes after school. At every point, there have been barriers to overcome, but in most cases the church has stood firm and reached some of its goals. After much negotiation, a textbook was finally produced in East Germany for religious instruction. Dr. Walter Zimmerman, whose office is in West Berlin, directs this program for the churches in East Germany. As far as the church is concerned, there is traffic between the West and East sectors of Berlin. Bishop Dibelius preaches regularly in the Marienkirche in East Berlin. Franz von Hammerstein runs a special house for apprentices in selected occupations, and many of those seeking Christian guidance in this way live and work in the East Sector but come freely to his activities. Our Amerika Haus, sponsored by the U.S. Government, also reaches a great number from the East Sector. There is a hole in the curtain in Berlin which has important consequences for Christian communication as well as

for the impartation of democratic ideals. It is also the escape route for refugees, but it is significant that most East German pastors feel they must stay where they are and accept responsibility as Christians in the face of opposition from the Government.

One other problem of East German Christians must be mentioned. The government has set up a youth dedication service. Its form seems innocuous, but its purpose is to undercut the significance of confirmation and to provide for youth organizations under government (Communist) sponsorship. In many cases, a boy or girl of 14 must choose between confirmation and dedication, although he may decide on both. But if he refuses to participate in the dedication, pressures are brought to bear on him: no schooling after 14, no promotion for his father, no chance of a good job for himself. The church leaders feel that 14 is too young an age for such an important decision, and parents are often cowed into giving no advice at all. I understand that, in most cases, children of pastors are automatically cut off from further schooling at 14.

In spite of all the pressures, many leaders feel that the church in East Germany is in a very healthy condition. Furthermore, about 75 percent of the children (out of 90 percent of the children who are nominally Christian) participate in the classes in religious instruction, which are now purely voluntary and are held during their free time.

The church in West Germany is prosperous, but within it there is the kind of indifference which comes from prosperity. However, many steps are being taken to arouse the interest of young people, such as the provision for volunteering for a year of church work and then returning to a secular job with a Christian outlook on it. In other cases, special schooling in the universities is made possible for those who look on their future work as Christian vocation. For adults, there are the Evangelical Academies. The one at Loccum, of which Dr. Hans Bolewski is co-director, has 45 conferences a year, reaching a total of 45,000 lay people. There is no obvious church connection, but within these conferences there are both worship and discussion. Everything from the implications of atomic energy to political action may be presented. The conference we observed was for civil servants, who met to discover the implications of Christian ethics for their position as servants of both state and people.

THE DUTCH have religious instruction in their schools for both Protestants and Catholics. The Dutch Reformed Church does not have confirmation, but uses the practice of profession of faith after the age of 18. Dr. H. Berkhof, head of the Preachers' Seminary at Driebergen (and professor-elect of Theology at Leiden) is convinced that this

age for decision is the reason for the low drop-out rate of their young people. With careful instruction for at least two years prior to making a profession of faith, the decision is mature enough to last. There is also a carefully worked out program for young people in the church, plus a program of *Kerk und Wereld* which prepares selected young people for secular jobs seen as Christian vocations. The Dutch are harassed by a number of small sects, often limited to small towns, and this complicates the overall picture. (It should be noted that several German educators believe that the age of confirmation should be postponed until 18, but because of the cultural associations with confirmation at 14 a change is almost impossible).

THE BELGIANS, drawing on their constitution going back to 1830, have the most clearly democratic program of religious instruction in the schools. The minorities have the same rights as the Catholic majority, and if one child desires religious instruction he gets it. Rabbi Marc Kahlenburg said that he personally taught six classes (12 hours) a week, and that one class consisted of a single boy. The Jewish situation in Brussels is that about 30 percent of the original Jewish population remained or returned after the war, and that the remainder of the congregation is made up of refugees who came to Belgium from other countries. Rabbi Kahlenburg's synagogue has established a youth canteen, modeled after those in America, as a means of keeping his young people interested and occupied. It provides a meeting place for secular activities and also religious discussion groups. In the light of what happens at the University of Bruxelles (see below), it is especially necessary for the college students to have the opportunity for discussion of religious issues.

One of the most exciting institutions in the world is located in Brussels: Centre International D'Etudes de la Formation Religieuse. It prepares teachers for all countries of the world and digs deeply into the fundamental problems of religious instruction. Father George Delcuve, S.J., is the head of it and editor of *Lumen Vitae*, a professional educational journal which should be known to all religious educators — Catholic, Protestant and Jewish. He has promised to write an article for RELIGIOUS EDUCATION. President William Thomas of the Protestant Faculty in Brussels discussed the problem of a university education for non-Catholics, who have to choose between the Catholic universities (especially Louvain) and the University of Bruxelles, which is a "free-thinking" institution. It is generally considered atheistic, but both Dr. Thomas and Rabbi Fahlenburg told me that they had found it possible to cooperate to some extent and they believe that religion is at least tolerated at some levels.

IN PARIS, the separation of Church and State makes impossible the teaching of religion in the

schools (although in Bavaria we were told by a school principal that sometimes religious instruction is provided for those in the VIth form, and in Strasbourg the system prevalent in Germany is maintained). But for the majority, the schools are purely secular. The Protestants rely entirely on their Sunday schools, which reach children between 6 and 14. The Société des Écoles du Dimanche consists of all Protestant denominations and provides curriculum materials, teacher training, and age-group studies for the parishes. Most of the teachers are not trained. The materials are Bible-centered. The outlines follow three orders: (1) Old Testament for two years and New Testament for two years; (2) Old Testament until Christmas, life of Jesus until Easter, and Acts of the Apostles; (3) lessons following the Church year lectionary of the Lutherans. Protestants support their Sunday schools, because they cannot rely on the state schools to do the job. Pasteur Robert Cook is doing a good job trying to raise the level of education for the one million Protestants in France.

IN ENGLAND, Catholics do not often provide any alternative for the syllabus, but where there are Catholic lay teachers they may take charge of Catholic children while the others have their religious instruction. I was told by Father Francis Somerville, S.J., of the Catholic Catechetical Centre that most of the time Catholic children sit in the class and read while the others receive their instruction, which is suitable to all Protestants, including Anglicans. The worship in the state schools is non-liturgical rather than according to the Prayer Book. There is the same problem of falling away from the church in England as in West Germany — the two countries with the best system of religious instruction in the schools. They have not solved the problem to transfer from Bible instruction to church loyalty.

This brings up a major question of what constitutes Christian Education, which Professor Frör put to me at Erlangen. The nurture provided by church or synagogue, supported by the Christian or Jewish family, cannot be provided by the schools, and therefore we need to find a deeper philosophy of religious education than is possible through the schools if we are to educate people to be members of a religious community — church or synagogue. This, of course, is the question I started with, and so far no clear answer is forthcoming, although it points to the nature of the church or synagogue as the first point in any new development.

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The purpose of this column is to keep religious educators abreast of relevant research in psychology. It is prepared as a service by the staff of the Union College Character Research Project.

Each section describes a group of findings which have been reported in PSYCHOLOGICAL ABSTRACTS, Volume 33, No. 4, August 1959. They are used by permission of the publishers.

I. DEVELOPMENTAL PSYCHOLOGY

New texts in child development are always of importance to religious educators. In revising her basic text, Dr. Hurlock has incorporated quantities of material on human potential. Emphasis is placed on cultural and social-class influences. Two new chapters on "middle age" are included. Dr. Watson's text places greater emphasis on theories of behavior and personality development.

7974. Hurlock, Elizabeth B. (U. Pennsylvania). *Developmental psychology* (2nd edition). New York: McGraw-Hill, 1959. ix 645 p. \$6.75.

8031. Watson, Robert I. (Northwestern U.). *Psychology of the child: Personal, social, and disturbed child development*. New York: Wiley, 1959. ix 662 p. \$6.95.

II. OBSERVING HUMAN DEVELOPMENT

A wide variety of methods have been adapted for studying children. These methods are constantly being evaluated and reviewed by such prominent people in the field as Nancy Bayley. Cohen and Stern have contributed a small, inexpensive text on observing children which may be useful to religious educators.

7982. Bayley, Nancy. (National Institute of Mental Health) *Value and limitations of infant testing*. *Children*, 1958, 5, 129-133.

7990. Cohen, Dorothy H., & Stern, Virginia. *Observing and recording the behavior of young children*. New York: Teachers Coll., Bureau of Publications, Columbia Univer., 1958. vi 86 p. \$1.00.

III. ADOLESCENCE

Cohen and Rosenbaum of the National Child Labor Committee have suggested that perhaps 14- and 15-year-olds who show no aptitude for study would not suddenly be adjusted to society by going to work. They emphasize a need for basic study on this issue. Other psychologists have been engaged in learning more about teen-agers' attitudes and aptitudes. Remmers polled a teen-age population revealing a need and craving to be liked, drifting with the crowd, conformity, and a kind of passive anti-intellectualism. Fielitz has observed that there is no reason to regard today's youth as specially perverted since they mature earlier than 50 years ago and temptations are more widely spread in the city than in the country.

Mussen and Jones, carrying forth their studies on early and late maturing youth, judged 34 adolescent boys on 9 drives selected from Murray's list of needs: autonomy, social acceptance, achievement, recognition, abasement, aggressiveness, succorance, control and escape. High drives for social acceptance and for aggression were found to be more characteristic of the 18 late-maturing boys. This supports the general findings that early maturing boys seem to make a better social and psychological adjustment.

Two investigators working separately found a relationship between socio-economic status and vocational aspirations. Slocum obtained post-high school plans from 2000 seniors from Washington high schools in

1954. 36% planned to go to college. These tended to be urban youth from higher socioeconomic levels. Sinha and Niwas asked 120 collegians at Patna University in India for occupational choices based on the Strong Vocational Interest Blank. Students from poorer families were motivated by money and popularity of occupations; those from wealthier families by romance and adventure; and from middle class families by service and popularity.

9016. Cohen, Eli E., & Rosenbaum, Lila. (National Child Labor Committee, New York) Are jobs the answer to delinquency? *Sch. Soc.*, 1958, 86, 215-216.

8997. Remmers, H. H., & Radler, D. H. Teen-age attitudes. *Scient. Amer.*, 1958, 198(6), 25-29.

7997. Feltz, Hans. *Natürliches und Wider-natürliches im Geschlechtsleben der Grosstadtjugend.* (Natural and unnatural sex-life of city youth.) *Psychol., Rdsch.*, 1958, 9, 113-127.

8018. Mussen, Paul Henry & Jones, Mary Cover. The behavior inferred motivations of late- and early-maturing boys. *Child Developm.*, 1958, 29, 61-67.

9001. Slocum, W. L. (State Coll. of Washington) (Educational planning by high school seniors.) *J. educ. Res.*, 1958, 51, 583-590.

9000. Sinha, Durganand, & Niwas, Usha. Vocational interests of men and women. *Educ. Psychol., Delhi*, 1958, 5, 35-48.

IV. CONSEQUENCES OF HOME CLIMATES

Miller and Stevenson compared old and new practices in child rearing in the Detroit area. The data suggest considerable differences. Of interest to religious educators is an appendix appraising religion and bureaucracy. Maccoby discusses the relationship between children and working mothers in regard to repercussions on the child's emotional and moral development. She considers the mother's work but one of the factors that bear upon the child's development.

Two studies related directly to home climate. Goodwin Watson conducted a questionnaire study on home discipline with 35 items dealing with common situations as eating, sleeping, toilet, etc. Mothers and fathers responded independently. No significant differences were found in self-con-

trol, inner security or happiness. Factors making for anxiety, emotional disorganization, and unhappiness were found equally often for strict and permissive parents. Children's greater freedom was associated with more initiative and independence, socialization and cooperation, less inner hostility and more friendliness and higher levels of spontaneity and originality. Mussen and Kagan asked twenty-seven male college students to write stories to Thematic Apperception Test cards and then observed them for conformity. Conformists tended to perceive their parents as harsh, punitive and rejecting. These data suggest that conformity tendencies are manifestations of basic personality structure and are influenced by early parent-child relations.

David Ryans has found on the basis of responses by 1640 elementary and secondary teachers that those who had participated in child care during childhood tended to display classroom behavior which was understanding and friendly, responsible and businesslike, and favorable attitudes toward pupils democratic classroom practices, administration and school personnel, and permissive learning-centered viewpoints.

In contrast, Duhrssen compared children brought up in institutions compared with those brought up in foster homes and own families. Children from institutions showed marked deficits in intelligence, ability to abstract, school readiness, and interpersonal relations. Severity of deficit was less for foster children and least for those reared in their own families.

8015. Miller, Daniel R., & Swanson, Guy E. The changing American parent: A study in the Detroit area. New York: Wiley, 1958. xiv, 302 p. \$6.50.

8014. Maccoby, Eleanor E. (Harvard U.) Children and working mothers. *Children*, 1958, 5, 83-89.

8030. Watson, Goodwin. Some personality differences in children related to strict or permissive parental discipline. *J. Psychol.*, 1957, 44, 227-249.

8095. Mussen, Paul Henry & Kagan, Jerome. Group conformity and perceptions of parents. *Child Developm.*, 1958, 29, 57-60.

9065. Ryans, David G. (UCLA) A note on

activities of teachers during childhood and adolescence. *Calif. J. edu. Res.*, 1958, 9, 57-59.

7996. Duhrssen, Annemarie. *Heim kinder und Pflegekinder in Ihrer Entwicklung.* (The development of institutional and foster-home children.) Göttingen, Germany: Verlag für Medizinische Psychologie, 1958. 161 p. DM 12.80.

V. FORMATIONS OF CONCEPTS AND VALUES

Reviewing the literature, Charlotte Buhler suggests that there is direction and purpose from the beginning of life. She also suggests four basic human tendencies: creative expansion, adaptive self-limitation, discharge and upholding of order. Infants revealed an interest either in object manipulation or in social contact.

Havenga, in a questionnaire study of 725 school children between the ages of 8 and 12, found that judgment of vices was more astute than that of virtues. Younger children judge more in terms of action and concrete consequences, whereas older children begin to consider the motives of acts. Along this line, children seem to form verbal concepts more readily when words relevant to the concepts evoke clearly different responses than irrelevant words. Kendle and Karasik hypothesize that concepts are most readily learned when the words related to the concept call forth unique behavior patterns.

Two investigators emphasized the part played by the child's picture of himself in the development of his attitudes and value systems. Chansky asked subjects to describe the attitudes held by their teachers and found that they assigned attitudes which they held themselves. Staines recorded pupil's self references. Where the emphasis in teaching was placed upon socially desirable changes in the self-picture, the results were consistent with the desired ends.

Children's choices of toys reflect in some degree the development of their value systems. Stewart found that, compared with grade school children, nursery school children are (a) less consistent in their choices; (b) differ more from each other in their preferences; (c) choose more rapidly when

given a whole array of toys, but less rapidly when they must choose one of his toys; (d) show more indecisive behavior in a choice situation. Older children found it difficult to make choices between objects they disliked.

7986. Buhler, Charlotte. Earliest trends in goal-setting. *Z. Kinderpsychiat.*, 1958, 25, 13-23.

8006. Havenga, C. F. B., *Die sedelike oordeel van die agt-tot twalfjarige kind.* (The moral judgment of children between the ages of eight and twelve years.) Pretoria, South Africa: Universiteit van Pretoria, 1958. 63 p.

7780. Kendler, Howard H., & Karasik, Alan D. (New York U.) Concept formation as a function of competition between response produced cues. *J. exp. Psychol.*, 1958, 55, 278-283.

8983. Chansky, Norman M. (New York State U.) How students see their teacher. *Ment. Hyg.*, NY, 1958, 42, 118-120.

8978. Staines, J. W. (Newcastle Teachers Coll.) Symposium: The development of children's values: III. The self-picture as a factor in the classroom. *Brit. J. educ. Psychol.*, 1958, 28, 97-111.

8026. Stewart, Betty Rhea. Developmental differences in the stability of object preferences and conflict behavior. *Child Developm.*, 1958, 29, 9-18.

VI. LEARNING

Learning principles are vital to religious education although we have much to learn about practical application. More directly applicable are the studies by Gleitman and Gillet and by Kausler and Trapp. The former found, as usual, that intentional learning is superior to incidental learning. Both kinds of learning were enhanced by increased exposure. Kausler and Trapp found that subjects who had a high need for achievement set higher and more realistic aspirations to learn than those with a lower need.

Lotsof found that subjects who expected to succeed were quicker to make decisions about which light would blink on an apparatus. It is known from other research that those who make quick decisions on true-false and multiple choice questions tend to be more accurate than those who ponder.

In a carefully controlled experiment, Forgas and Schwartz found that learning by

principle is generally superior to rote learning. They had three groups of subjects learn a new alphabet. Group M merely memorized the alphabet list. The principle underlying the alphabet construction was explained to Group O, while Group P discovered it for themselves. Ericksen demonstrated again the benefits of giving learners knowledge of results although he found that this did not help subjects improve the fineness of distinctions in judging colors. Religious educators have often questioned the value of workbooks. Durr found greatest benefit for those with IQ scores between 100 and 120; for those working above their grade norms; and for those in grades 4 and 5 but not grades 6 through 8.

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GREENWICH, CONN.

BOOK REVIEWS

The Ideal and the Community. By I. B. BERKSON.
New York: Harper and Bro., \$4.50.

This is a significant book on the philosophy of education. The preface and introduction are in themselves magnificent essays. The book is divided into three parts. Part One is a critique of educational experimentalism. Part Two deals with the emerging democratic order. Part Three with a profile of an educational policy. A short chapter entitled "conclusion" closes the book.

A disciple of Dewey, Dr. Berkson presents a splendid analysis of the Dewey-Kilpatrick point of view and of progressive education in general. However, he feels that there is need for a more positive educational philosophy, not merely an analysis and suggestions for methodology. We need a constructive revision of educational experimentation which he then proceeds to present to us. He stresses what seems to disturb us most about experimentalism, its undue emphasis on machinery, on method, with insufficient concern for basic aims and ideals. He looks for definite conceptions, for clear principles of action which the experimentalists have not given us. A community should have valid beliefs and established ideals. These are necessary for any adequate educational philosophy. They should be clearly formulated beliefs and lead to a way of life in a definite society. Both of these seem to be the main lack in the experimentalists' approach.

Part Two, which discusses mainly the democratic ideal, contrasts enduring ideals with temporal developments. Aspirations for a good social order are deeply rooted in the Judeo-Christian tradition as well as in our classic historic traditions dealing with the idea of God and equality of man, freedom from tyranny, and universal law and peace. Liberalism has compromised with inequality and has overlooked the fact that democracy requires reconstruction in economic and international affairs, particularly leading to economic welfare, and neglected what was sought in the universal declaration of human rights. In a trenchant chapter on science and religion Dr. Berkson points out that present day thought seeks order and permanence as well as progress and change. The ultimate ends are sought in the great traditions of mankind. Einstein, for example, insists that formulating aims and purposes is the task of religion. Language, says Dr. Berkson, leads not only to facts but also to hopes "to poetic creation, to prayer and to communion." We might say religion is not so much ontology as it is teleology. Leaders in the return to religion reflect mainly the dark side of human nature instead of looking to an era of peace

and good will on earth. If we are to achieve our ends we must bring about racial equality, international organization, and economic welfare for the whole of mankind.

Part Three is devoted to the profile of an educational policy. The author emphasizes that the task of the school is "to transmit the essentials of culture, widen the sense of community, advance the good society, and leave the nation better than we found it." He explains that we have before us a growing individual, a system of values and a definite community and we must bear all these in mind in our educational work. The major contribution of pedagogy may be the selection of diverse varied methods of teaching. Two germinal ideas help us here in the development of education. One is Thorndike's idea of readiness which is central in all good teaching, and the other is Kilpatrick's "concomitant learnings."

We must recognize that a good life is life with in a community. The school is a miniature community but it can't be a substitute for devotion to moral ideals or principles. We must seek to realize a social purpose. Therefore, we must be supported by competent knowledge. Character development may come about in three ways. We start with the accepted mores and we try to raise the cultural level of the community leading finally to the moral ideals of freedom and equality. In the course of his discussion on methodology Dr. Berkson presents some of the crucial problems that disturb practicing teachers, such as indoctrination and freedom, the relation of religion to public education, etc. He presents his material in a thoughtful, sympathetic yet critical manner. He ends his book by stressing the function of the teacher as the carrier of enduring values; a co-worker with the religious leader and with the statesman in an attempt to bring about the ideal both for the individual, for the nation and for mankind as a whole.

Berkson's presentation reflects a high regard for the social heritage and its major values. Living in a time like this which is pregnant with human achievements but also with the possibility of catastrophe, his statement of educational purposes is highly significant. Hence, the critique of experimentalist philosophy, and the revision of Dewey's and Kilpatrick's ideas. The author shows wherein they fall short and why their effort resulted in much criticism, particularly in our day. He emphasizes the social interpretation, the historical cultural approach, the great achievement of our institutions and above all the enduring ideals we seek to maintain.

The readers of RELIGIOUS EDUCATION will be especially pleased by the emphasis which Dr. Berkson gives throughout to man's power to see visions and conceive ideals. He has confidence in the victory of the power of light over the forces of darkness and the coming of a better day in the future. — *Emanuel Gamoran*, Department of Education, Union of American Hebrew Congregations, New York.



Southern Schools: Progress and Problems. Edited by PATRICK MCCAULEY and EDWARD D. BALL. Nashville: Southern Schools Reporting Service. 174 pages. \$4.75.

Less than thirty years ago the South was called "the nation's Number One economic problem." Today the South is the nation's fastest growing industrial region, with a manufacturing boom reaching all the way from Texas to Virginia. Another no less spectacular change is urbanization, with numerous cities literally mushrooming. By 1960 the South will be more urban than rural and will be rapidly catching up with the rural-urban ratio of the rest of the nation.

These dynamic changes underlie what one of the writers of the present book calls the "Great Leap Forward" in public school development. Many Southerners predicted that the controversy over desegregation would cripple the South's public school system, but they were wrong. Not even Virginia's reactionary call to "massive resistance" could stop the forward leap.

Some of this growth, as in Georgia, Mississippi, and South Carolina, was motivated by the desire to checkmate integration, but a larger factor is the South's new resolve, thanks partly to more wealth, to afford its young a better educational opportunity.

Yet the basic fact to be faced in seeking better schools is that the South is still poorer than any other major region, and thus it cannot overcome its educational lag without spending a much larger share of its tax dollar for schools than does the rest of the nation. One way to enhance the educational dollar would be to abandon the dual system of schools; but even this step — which in any case is not likely to be taken in most Deep South areas — would not affect the roughly 62 per cent of the school districts in which there are no Negroes.

These are only a few of the more important conclusions which are sustained by the present authoritative study of the South for the five-year period 1952-57. The nine chapters focus upon such specific matters as population trends, revenues, expenditures, personnel, building and equipment, and are buttressed by 77 statistical tables. Without question this book is indispensable to an understanding of recent educational developments in the South. — *H. Shelton Smith*, Duke University.

Once Upon a Lifetime. By SYLVAN D. SCHWARTZMAN. New York: U.A.H.C., 1958, 134 pages, \$2.50.

Bible Stories for Little Children, Book II. By BETTY HOLLANDER. New York: U.A.H.C., 1958, 81 pages. \$2.00.

The God Around Us: A Child's Garden of Prayer. By MIRA BRICHTO. New York: U.A.H.C., 1958.

Three little books for the Jewish religious school, published by Union of American Hebrew Congregations.

In *Once Upon a Lifetime* Rabbi Schwartzman presents the major religious observances in the lifetime of a Jew. He takes children upon a journey into the lifetime of a Jew from cradle to grave. He employs the device of telling the story of the life of a family centered around important events, which constitute the pillars of Jewish religious life in the home and the synagogue. The unique feature of this book is the use of original Hebrew vocabulary to denote the nature of the observance as it was practiced in the past and perpetuated through the ages. Rabbi Schwartzman puts in the mouth of the father and mother who guide their children in their "research" into the lifetime of a Jew significant explanations of the historic continuity of the patterns of Jewish religious conduct.

In order to attain his goal, which is the teaching of Jewish religious mores on a child's level, Rabbi Schwartzman's story is a bit contrived. It gives the impression of a lesson in customs and ceremonies rather than a narrative.

The reviewer finds that many basic Jewish religious ideas such as charitable work, participation in civic activities, sharing the responsibility for the fate of fellow Jews the world over, etc., were not adequately treated. These, too, are important religious values about which we must tell our children. For, both religious and humanitarian phases of Jewish life constitute the synthesis of Judaism in its highest form. It is to be hoped that the future editions of this valuable book will make good these omissions.

Bible Stories for Little Children, Book II, begins with the story of Joshua and ends with the building of the first Temple by Solomon. The stories are told in simple language and beautifully illustrated. Little children should be able to read them without difficulty. Some of the stories are in rhyme, which render the contents even more meaningful to the young child. The author makes use of the type of imagery which appeals to children.

The book is God-centered, a true reflection of the underlying motif of much of the biblical text. The author makes a special effort to impress the child with the idea that God is just and that man should love and obey Him. All to the good! It seems to this reviewer, however, that while emphasis on divine guidance of man may very well

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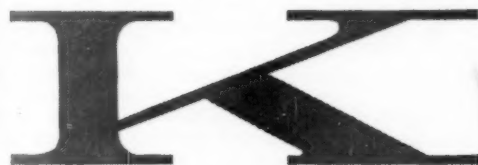
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be an important aim in a religious school; there is another aim, equally important: that God wants man to love man, which may be elaborated upon in a text book dealing with Bible themes, in order to imbue the child with the real meaning of the Bible story.

The God Around Us is a beautifully illustrated booklet which presents a number of poems based upon a series of Hebrew blessings and benedictions, designed to help children "gain a familiarity with prayer experience itself." It begins with a four-line poem related to the Judaic blessing on the wonders of God's universe and through a series of similar short, one-stanza poems, the author develops the idea of God's wondrous ways. Thus we find something about the goodness of God in giving us food, in having created the sea, the sky, the sun, the joys of births and weddings bestowed upon us by Him, as well as grief, sorrow and death.

This little booklet will no doubt be helpful to the creative and imaginative teacher. It may be a step in the right direction of encouraging children's self-expression in the form of original prayers. While the author took some liberties with the original text of some of the blessings, changing them to suit her purpose — which may be objectionable to those religious school teachers who consider change of text a deviation from the traditional norm — in the view of this reviewer, these changes enable the teacher to give the child a better appreciation of God the Creator. — *Judah Pilch*, Dropsie College, New York.



Pattern of Scripture. By VINCENT ROCHFORD, CECILY HASTING, and ALEXANDER JONES. Canterbury Books. New York: Sheed and Ward, 1959, 96 pages. Paper, 75c.

The Bible in the Church. By BRUCE VAWTER, C.M. Canterbury Books. New York: Sheed and Ward, 1959, 95 pages. Paper, 75c.

Prophecy Fulfilled, The Old Testament Realized in the New. By RENÉ AIGRAIN AND OMER ENGLEBERT. Translated by LANCELOT C. SHEPPARD. New York: David McKay Co., Inc., 1958, 274 pages. \$3.95.

The three books quite fortuitously form an integrated whole. The first represents the scholarship of Great Britain, the second of the United States of America, and the third of France.

Pattern of Scripture contains three essays or treatises which could serve as an elegantly written manual of "directions for use" of the Bible. The first essay by Cecily Hastings presents a view very sympathetic to the reader who has made his first attempt at Bible study and has found it tedious. Some valuable hints are given as to how the novice should begin. The important thing is that the reader enjoy his perusal of Holy Writ (p. 14). The second treatise, "The Plan of God," by Father Rochford is as instructive as it is beautifully written. Of special interest and importance is his de-

velopment of the relationship of Theology and the Bible. "Sacred Scripture is the foundation of dogma. And each dogma throws light on sacred Scripture" (p. 26). Father Alexander Jones of *Unless Some Man Show Me* fame wrote the last of the three essays, "The Tool of God." He shows what a wealth of information concerning the Blessed Virgin Mary we can glean from the New Testament if we know the whole Bible well. He juxtaposes statements made by, to, or about Mary in the New Testament with statements from the Old Testament in entirely different contexts. The fragments so juxtaposed are often in identical wording. The mind of the reader grounded in the language of the Old Testament will, when reading the allusive passages in the New Testament, conjure up the rich tapestry, atmosphere, and divine pedagogy of the Old. The essay covers much of the ponderous and detailed thesis of René Laurentin as set forth in his *Luc. I-II* (1957) but Father Jones does it in that refreshingly crisp brevity so characteristic of the British and in an enthusiastic, scintillating style. The little dissertation may well serve as a trail blazer and generator of enthusiasm for similar exegesis of other New Testament passages.

In *The Bible in the Church* Bruce Vawter handles an old theme, viz., "The Catholic Church and the Bible" (cf. Hugh Pope in his old *Calvert Series*), but in this reviewer's opinion it excels all former attempts. Father Vawter takes up some of the objections and jibes leveled at the Church. He quotes *verbatim* from the works of modern critics and refutes them with calm and broadminded dignity. He displays the same courage of opinion which characterizes his epoch-making *A Path through Genesis* (1956). His style is crystal clear, yet he knows how to turn a phrase in such a way that the reader will never forget the fact it expresses. The book should have great appeal in Newman foundations at secular universities where Catholic students are ever on the lookout for books of quality in which there is modern refutation of the hoary charge that the Catholic Church has always been the tyrannical suppressor of God's written word.

When this reviewer began to read *Prophecy Fulfilled*, he was not immediately impressed with its true merit. It appeared to be little more than a "Bible History" written for an adult French public. However, since the translator is Lancelot C. Sheppard, whose articles on liturgy in the *London Tablet* this reviewer always reads with avid interest, he felt that Sheppard would not have undertaken the labor unless the book had some deeper message. Actually it is a history of the Old Testament, but with the *Covenant* as the *objectum formale* ever kept clearly in the foreground. Each portion of the Old Testament is examined for the sacred writer's views anent the Covenant. We learn, for example, that Isaiah does not explicitly mention the Covenant but that he is obviously re-

ferring to it (p. 90). Even in the Book of Proverbs there is a preoccupation with it (p. 121). It is surprising to note how definitely the book asserts that the pre-Christian monks at Qumran were not Essenes but "the sect of the New Covenant" (p. 117). The culmination and realization of the Covenant are accomplished in Christ. The last chapters, such as, "The Future Life," and "Liturgy and Prayer," are stimulating and informative. The neophyte in Scripture studies need not shy away from this book, for whenever a word but mildly technical is employed, its meaning is immediately added in parentheses. — *Walter H. Peters, The College of St. Thomas, St. Paul, Minnesota.*



Freud: The Mind of the Moralist. By PHILIP RIEFF. New York: The Viking Press, 1959, 379 pages. \$6.00.

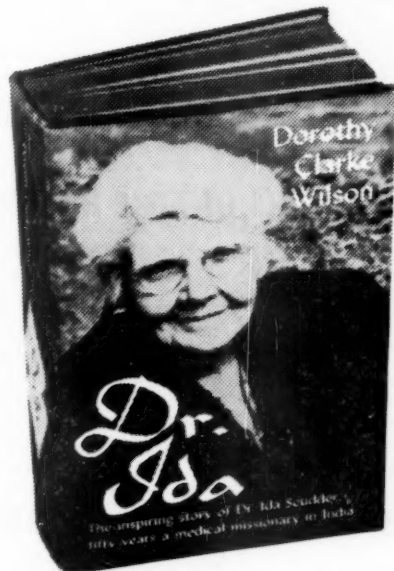
The reviewer confesses to a great disappointment in this book. Hoping to find an informed discussion of the significance of psychoanalysis to morals, and of morals to our judgment of psychoanalysis, he found instead a contentious and misleading account of Freud's attitudes toward morals. The author's animus to Freud is shown in his choice of adjectives to describe psychoanalysis: *fallacious, synecdochal, questionable, rhetorical, casuistical, anti-moral, fanatic, unreliable, arbitrary, hostile, intimidating, misogynistic, opaque, simoniacal, anatomizing, repugnant, tyrannical, tautological, negative, antinomian, nihilist, alienating.*

Rieff's misunderstandings of Freud are more in failure to capture the spirit than in failure to quote details correctly. For example, Rieff gives the impression that the superego is accessible to consciousness. Actually Freud said that the superego is largely unconscious. Therefore when Freud pointed out the misery and destruction produced by the superego, he was calling attention to the effects of *unconscious* guilt. Such guilt is inappropriate; for example, it may be a legacy of the fantasy one had as an infant that one could, by wishing, destroy those one loved but also hated, and this guilt stands in the way of a true relationship to other, and to God, in the present. Such unconscious guilt is very different from the real, and conscious, guilt for which Christ made atonement and from which he brought redemption.

How is one to be saved from neurotic guilt, as well as from the tyranny of unconscious lusts? The therapist (he may be a psychoanalyst, he may sometimes be a gifted pastor) overcomes the patient's alienation from his own feelings, his alienation from other people, his destructive guilt and unmastered passions, through love. The good therapist, by truly accepting the patient as a person, creates the conditions for spiritual growth. The therapist does not bully or cajole. He loves, and that is very different. It is too bad that Rieff, a very talented writer, missed understanding the im-

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Islam and the major religions of the Far East are carefully examined as a background to a full discussion of the religions of Western tradition. Attention is given to those movements, such as Humanism, which operate outside the traditional religious framework. The book also underscores the practical alternatives which face the religions of the West if they are to retain their spiritual vitality in the modern world. *2nd Ed.*, 1960. 584 pp. **\$5.75**

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THE RONALD PRESS COMPANY

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portance of love in the therapeutic encounter. According to Rieff, therapy consists of therapist pushing patient around. Nothing could be farther from the truth.

On one point the reviewer agrees with Rieff — more or less. Freud *did* have little use for religion, at least, for Roman Catholicism as he saw it at work in Austria. Austria's vicious anti-semitism undoubtedly influenced Freud's views. Freud also felt with some justice, I believe, that there are unreconcilable conflicts between authoritarian religion and the scientific world view. Rieff is correct in pointing out that Protestant Christianity hardly merited some of Freud's blanket criticisms of "religion."

Rieff deserves praise for his intention to make morals confront psychoanalysis. The verdict must be, however, that others have succeeded better than he in fulfilling this intention. William Graham Cole has considered the relevance of psychoanalysis for sexual morality; and Simon O. Lesser has shown the contributions of psychoanalysis to the study of literature. Paul Tillich, deeply influenced by psychoanalysis, has also deeply understood it. And finally, Ruel Howe (author of *Man's Need and God's Action*) has made a start at integrating psychoanalysis and Christian education. The works of any of these four can be unreservedly recommended; but Rieff's book cannot. — *Frank Auld, Jr.*, Associate Professor of Psychology, Wayne State University, Detroit, Mich.



Essentials of New Testament Study. By ERIC LANE TITUS. New York: Ronald Press, 1958, 261 pages. \$3.75.

At a time when interest in biblical theology threatens to eclipse concern for historical and literary questions, Eric L. Titus's *Essentials of New Testament Study* is a book written against the stream. Teachers of college courses in New Testament and instructors for teacher training courses will find it to be a concise summary of critical judgments about the rise of the literature we call the New Testament.

The distinctive features of this book are not to be found in the realm of new discoveries bearing on the New Testament. Qumran and the Dead Sea Scrolls rate only passing mention. Rather, the author intersperses the book with some of his own personal concerns, most of which relate directly or indirectly to the phenomena of religious experience. Thus, for example, the resurrection faith arose as a subconscious way by which the disciples dealt with their guilt for having deserted Jesus (pp. 84, 85). It was the disciples' memory of Jesus that raised him from the dead (p. 91). The essence of Paul's conversion was a *feeling* experience (p. 112). The religion of both Jesus and Paul can be spoken of as a "religion of inwardness" (p. 79, 122).

The methodological presupposition on which the author operates is that it is possible to work back behind the Christ of faith to the pre-theological Jesus of history (p. 23). His aim is to penetrate the dogmatic shell to the kernel of experience (p. 25). The possibility of such an undertaking would be sharply challenged by many theologians and biblical scholars today, but it must be said that Professor Titus has dared to stand by an unpopular method, and write his book with this point of view adhered to consistently. The corollary of this method is apparent in the treatment of the Old Testament background of the New Testament, according to which the history of Israel's religion is the gradual evolution that culminated in ethical monotheism (p. 38).

The book is organized conveniently for use as a text. A short introduction dealing with method and tools is followed by three main sections: Jewish Beginnings (which includes the career of Jesus as well as the beginnings of the Jerusalem church); An Age of Transition (tracing the career of Paul and the rise of the Gentile mission); Evangelism and Consolidation (which discusses the appearance of the gospels and all the post-Pauline books of the New Testament). The final chapter deals in an instructive way with the formation of the canon in its various stages.

Outstanding among the (mostly brief) summaries of the content of the various books of the New Testament is the relatively lengthy analysis of the structure and content of the Gospel of Matthew (pp. 171-188). This section not only clarifies Matthew's objectives and material, but sheds light on the mutual relationships between Judaism and early Christianity. Titus obviously has great respect for Judaism. He acknowledges that it is the influence of the land of Palestine and its people that contribute to the shaping of the mind and spirit of Jesus into "one of the noblest monuments in the history of man's quest for truth" (p. 55).

There are many points at which some readers will take issue, even among those who are willing to accept the author's major premises. Is it accurate to speak of Paul's theology as the internalizing of his own problems (p. 118)? Is Paul's dualism (flesh *vs.* spirit) no more than a variation of the Greek dualism of matter *vs.* spirit? Was gnosis devoid of intellectual dimensions (p. 110)? Does the New Testament define evangelism as that which deals with the ultimate human problems (p. 161)?

Those who disagree with the author's premises will be confronted in this book with evidence that what is sometimes condescendingly referred to as "the older liberal point of view" is by no means dead, but is still alive and has its vigorous representatives. — *Howard C. Kee*, Associate Professor of New Testament, Theological School, Drew University.

Catholic Life U.S.A. By LEO R. WARD, C.S.C.
St. Louis: B. Herder Book Co., 1959, 263 pages.
\$3.95.

Father Ward's latest book gives ample evidence that today there is new life in the Catholic Church in America. The sub-title of the book, "Contemporary Lay Movements," indicates one of the chief sources of this new life. The flowering of such movements is the development which most sharply characterizes this era in the Church. Today, for the first time on a large scale, the laity are discovering their true and unique role in the Church, developing a real sense of "belonging," of *being* the Church. And this sense of belonging is expressed in a variety of ways — in a growth of national and international movements in the social, cultural and religious spheres, which both Catholics and non-Catholics will find of interest.

Father Ward has brought together in this book descriptions of a number of these movements: the Christian Family Movement and Cana Conference, aimed primarily at the sanctification of the family and of community life; the Confraternity of Christian Doctrine, making religious instruction available to all the people within a parish; the National Councils of Catholic Men and Women, uniting the moral and spiritual power of various men's and women's organizations for the building of a Christian society; the Grail, an international movement of young women; various groups attempting to create true interracial communities; the Catholic Worker, developing a sense of personal responsibility through its heroic service of the poor; the National Catholic Rural Life Conference, encouraging Catholic farmers to find and cherish their vocation on land, and urbanites to get at least one foot on the land; and finally, creative efforts being made in a number of parishes throughout the country to build a true community of worship, which will be reflected in parish social institutions and in the laity's recognition of their specific role in the parish and the community.

Father Ward's presentation — deliberately constructive rather than critical — is, on the whole, excellent as an introduction to these movements. One may quarrel a little, however, with his choice of movements to be presented. It seems confusing, for instance, to have included in a book on Contemporary Lay Movements a description of the Sisters Formation Movement, important as it is for the future of Catholic education. While all the movements included are significant, and a wide variety of fields has been covered, still one regrets that not more was said about the current lay missionary developments — touched on only peripherally in the chapter on the Grail movement — and that other groups were excluded altogether: e.g., the social action movements, now organized into a National Catholic Social Action Conference, and tackling the many critical problems of urban and suburban life; the newly organized professional sodalities; the various student movements;

the Legion of Mary; the increasingly numerous developments in the fields of religious art, music, drama, publishing.

One reason for the limitation on the movements presented — apart from that of sheer space — is, no doubt, Father Ward's determination to describe all these movements in first-person terms. The author has personally known each movement he describes, following them all from their inception, visiting their centers, living with their members, in many cases working directly with them — and this makes of his presentations far more than a mere recitation of aims and program. The movements come alive as the author tells about a meeting he attended, a leader he met, a group he spoke with.

Still this approach has its limitations, particularly in the case of movements characterized by a breadth of goals and program. The chapter on the Grail, for instance, concentrates almost completely on Grailville Community College, the main training center of the movement in the U.S., giving only a hint of the fact that the Grail is a *movement* with teams and centers in over 20 countries and concrete programs in a variety of fields.

But despite these limitations, the book does give an accurate and vivid picture of the growing trend in American Catholic life, that of lay initiative and collaboration with the hierarchy in the task of building a Christian-inspired social order. What comes through the book most strikingly, perhaps, is the common effect of all the movements described: the inculcation in their members, and increasingly in the laity as a whole, of a consciousness of their dignity and role, a sense of social responsibility, a community sense which is related to a growing liturgical awareness, a world vision — all of which promises even greater life in the Church in the coming years. — Donna Myers, Grail International Student Center, New York City, N. Y.



An Inquiry into Goodness. By F. E. SPARSHOTT.
Chicago: University of Chicago Press, 1959.

This is a difficult book to read and digest. One must struggle almost half way through before he reaches its primary subject. To be sure, as the author claims, there is justification for this; for how can we inquire into goodness until we answer a number of prior questions — e.g., what is the nature of philosophy (divided into "what is nature" and "what is philosophy"), the nature of ethics, the nature of analysis, etc.

The author finally does "inquire into goodness" and comes up with a familiar definition: "To say that X is good is to say that it is such as to satisfy the wants of the person or persons concerned." (122) This definition is shot through with ambiguous words; hence, the author proceeds phrase by phrase: "to say that"; "to say that X is good"; "to say that X is good is to say that"; "that it is

such as to"; and so on. Moreover, the word *good* was chosen only as a "philosopher's dummy"; other words would have done just as well.

This book will not have a wide reading among laymen as it is too profuse and technical — as suggested by the full title: "An inquiry into goodness and related concepts; with some remarks on the nature and scope of such inquiries." Its task is too vast — "I have started with the most general questions of method and gradually focussed more and more narrowly on the formula itself; after which I have considered ever wider and remoter implications and affinities thereof." (7) Although the author does give interesting twists to the English language, the book reads like a freshly inked Ph.D. dissertation. But the contention of the book is a sound one — "that the ambiguities and imprecisions of everyday speech must be carefully preserved by the philosopher." (9) On this point the author has scored well. — *Deane W. Ferm*, Mount Holyoke College, South Hadley, Mass.



The Rediscovery of Man, A Memoir and Methodology of Modern Life. By WALDO FRANK. New York: George Braziller, 1958, xix + 491 pages. \$6.95.

With much learned quotation in its supports, this is a big book that frankly and modestly preaches a philosophy of life. In brief, Waldo Frank seeks to instruct his readers on how to admit what he calls the "cosmic" in themselves. Just how this sacramental self-concern is to be achieved by the reader is beyond the scope of Frank's book; he merely asks, self-consciously, for a beginning of that discipline that leads to the admission that there is a "God . . . within the self." The book is therefore more proclamation than memoir or methodology, and as such slips over all too easily into declamation. Yet it is an important statement of the growing literature of informed self-concern that is neither egotistical nor ascetic. Frank is not interested in that modern God which is projected from the self, no more than he is interested in the older God that was thought to stand over and above the self, as its creator. Finally, the key question to ask of a book like Frank's is just the same one that has been asked of our inherited theologies: where is the image of the creator located? Once that question is asked, Frank's undenominational mysticism becomes clear. For the creator is that Self conceived as activity of union with all that is ordinarily considered as not-Self. If Frank's message is vague, he shares in the vagueness of all writers trying to convey the essentially intimate quality of a discipline to which everything becomes relevant. Such a discipline, when committed to paper, appears to have nothing so much as the character of indiscipline. To the reader unpracticed in the art of appreciating modern mysticism Frank's unceasing discovery of identities between image and act, for example, will appear to be free and arbitrary association

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rather than genuine intellection. But it is precisely the archaic (and positivist) tendency to ascribe truth and reality to objects, at the expense of the language of our relation to objects, against which this entire volume argues. Depending on the attitude with which the reader comes to this book, it will seem like either symbol or symptom of the general inward-turning that describes the direction of our primary interest. Taken at its own valuation, *The Rediscovery of Man* is symbolic and not to be read as exposition in the ordinary sense. For this reason, Frank has subtitled it rightly a "memoir" and a "methodology." Philip Rieff, University of California, Berkeley.

✠ ✠ ✠
Proceedings of the 1957 Sisters' Institute of Spirituality. Edited by JOSEPH E. HALEY, C.S.C. University of Notre Dame Press, 1958, xi-387 pages. \$4.00.

This book consists chiefly of the lectures given to religious superiors and trainers of young religious at the Sisters' Institute of Spirituality at Notre Dame in the summer of 1957. The central theme for that session was the apostolate. The theology of the apostolate was treated by Rev. Louis J. Putz, C.S.C. Rev. Elio Gambari, S.M.M., consultant of the Sacred Congregation of Religious, explained the recent decrees of the Holy See on the apostolate. Rev. Charles J. Corcoran, C.S.C. considered the apostolate as a means of sanctification. The specific areas of teaching, hospital work and catechetics were discussed respectively by Sister Mary Emil, I.H.M., Rev. John J. Lazarsky, O.M.I. and Rev. Johannes Hofinger, S.J.

1957 Proceedings is a welcome addition to the recent literature on the spiritual life of religious. It fills a long felt need for adequate treatment of the external activity of religious, both in relation to the salvific mission of the Church and to the sanctification of the individual religious. Even at this late date one often encounters vestiges of the false notion that apostolic activity is something secondary or even dangerous to the interior life of religious. The 1957 Proceedings ably sets forth the true concept of the apostolate as a juridic mandate from the Holy See, which makes Sister an official collaborator with the bishop and clergy in the redemptive work of the Church.

Father Putz's endorsement of "indiscriminate reading" (p. 59) seems somewhat immoderate in view of the admonitions of *Sacra Virginitas* regarding flight and vigilance. The value of Father Gambari's excellent material would have been enhanced by the addition of references. The style and intelligibility of most of the lectures could have been improved by better editing. (Errata: p. 82, line 1, read "without" for "with"; p. 83, line 1, read "not" for "now"; p. 215, line 2, read "affective" for "effective"; p. 254, line 33, read "persevering" for "perserving"). — Bernard M. Kelly, Seminary of Our Lady of Providence, Warwick, R. I.

BOOK NOTES

Little Queen of Sheba. By LEAH GOLDBERG. New York: Union of American Hebrew Congregations, 1959, 98 pages. \$3.50.

Published under the provisions of the Intercultural Fund administered by the Commission on Jewish Education, this small volume tells a moving story of a Moroccan orphan who is brought to an Israeli children's village. Here the girl finds herself in conflict with the values of her former life and, becoming withdrawn, endures the scorn of most of her companions. Heartwarming is the account of her return from the depths, accomplished by finding new purpose to life in helping others which in turn rewards her with acceptance by those of her village.

Beautifully illustrated with 39 full pages of natural photographs in sepia, *Little Queen of Sheba* offers a powerful religious message to all young people; namely, that turning to life itself as God has created it provides a renewed sense of purpose and, with it, release from feelings of self-pity and unworthiness. "Being our brother's keeper," is by no means an outworn formula, it is the key to mental health and personal fulfillment.

Teachers and parents would do well to make this volume available to children of the intermediate and young teen levels for the sheer pleasure of reading a stirring story as well as the inspiration that can come from one that also has a message. — Sylvan D. Schwartzman, Professor of Jewish Religious Education, Hebrew Union College, Jewish Institute of Religion, Cincinnati, Ohio.

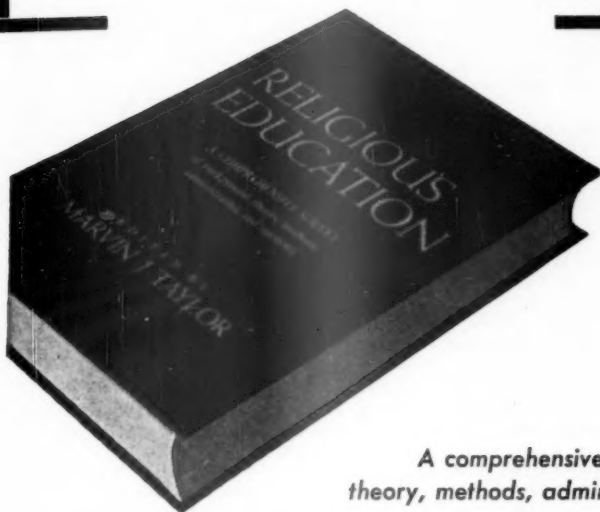
✠ ✠ ✠
Religions of the Ancient East. By ETIENNE DRIOTON, GEORGES CONTENAU and JACQUES DUCHESNE-GUILLEMIN. Translated from the French by M. B. Loraine. New York: Hawthorn Books, 1959, 165 pages. \$2.95.

This book is a part of *The Twentieth Century Encyclopedia of Catholicism*, which devotes nine volumes to Non-Christian Beliefs. The present volume is divided into three parts: Part I, "Egyptian Religion" by E. Drioton, Research Director at the Centre National de la Recherche Scientifique, France; Part II, "The Ancient Religions of Western Asia" by G. Contenau, honorary chief director of Oriental Antiquities of the Louvre; and Part III, "Iranian Religion" by J. Duchesne-Guillemin of the University of Liege, Belgium.

There is no doubt a great merit in a popular presentation of these ancient religions. However, it is not an easy task to cover all these religions in 165 pages. The parts on "Egyptian Religion" and "The Ancient Religions of Western Asia," well written though they may be, suffer from superficiality because of the lack of space. Professor Duchesne-Guillemin is more realistic in dealing

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Marvin J. Taylor, a member of the graduate faculty, University of Pittsburgh, has been active in the field of religious education for many years. Before going to his present position, he served as Minister of Education, Mt. Lebanon Methodist Church in Pittsburgh; Lecturer in Religious Education, University of Pittsburgh; and Professor of Religion and Education, Olivet Nazarene College, Kankakee, Illinois.

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with Iranian religion. He says: "No claim is made below to proceed from the facts to their interpretation — more space would have been required." What he calls "A Short Glossary of Iranian Religion," touching on such subjects as Magians, Zarathustra, Avesta and Ahura Mazda, provides, a helpful introduction to the subject for interested laymen. This reviewer finds it difficult to understand why an index, even a very brief one, is not included in a book of this sort. — *Joseph M. Kitagawa*, University of Chicago.

✻ ✻ ✻
Growing and Learning in the Kindergarten. By MAMIE W. HEINZ. Richmond: John Knox Press, 157 pages. \$3.00.

The basic assumption underlying this book is that children mature through satisfying experiences of adventure and exploration. It also assumes that changes take place in teachers as they evaluate what happens to children.

The book begins with a description of an adequate church sponsored kindergarten. Although this section is especially well done, it does not particularly help the reader think through whether or not a church should provide a weekday kindergarten. In Chapter VI a number of major concerns of Christian Education are effectively presented: Relationship with God, Appreciation of Jesus, Use of the Bible, Participation in the Church, Understanding of Self, and Relationship with other Persons.

Evaluation of the kindergarten experiences is handled well in terms of the teacher, of the children, of the program itself, of the kindergarten area, and of the parents' observations of changes that are apparent in the child's living outside of school.

The book contains a very helpful bibliography and an especially well compiled list of reference materials. — *Elaine M. Tracy*, St. Olaf College, Northfield, Minnesota.

✻ ✻ ✻
Risen Indeed. By G. D. YARNOLD. New York: Oxford University Press, 1959, 134 pages. \$2.25.

This is a book intended to approach the resurrection experience in a theological, devotional way rather than in a critical apologetic manner. The author admits a cautious and conservative approach toward the de-mythological approach to the resurrection. His contention is correct in saying that we must use the religious-historical approach to the resurrection; that is, to see what this experience meant to those believers nineteen centuries ago, before we can ask what it means to us today. The resurrection is the miracle of all miracles, and thus transcends ordinary historical events. The language of the New Testament narratives about the resurrection betrays the difficulty in attempting to relate the experiences to the initial followers of Jesus Christ.

With this general approach to the resurrection ex-

perience, the author describes the various events of the four gospels along with the accounts of the three Acts descriptions of Paul's resurrection experience; and to these is added the experience of the early church of "the risen life of the body of Christ." A great deal is made of the empty tomb as the initial reason for believing in the resurrection. The volume is well written, and will satisfy the 'middle of the road' Christian approach to that event which is so difficult to interpret in order to please all readers. The constructive liberal will not be satisfied with this volume; and the ultra-conservative will always be happy with the writer's conclusions and general approach. Many of us retain the view of Rudolf Otto that the resurrection lies within the realm of the 'numinous,' and has meaning only for those who in their mystical way continue to experience the resurrection of their Lord; it lies beyond rationalization. — *Thomas S. Kepler*, Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

✻ ✻ ✻
On the Way to God. By SISTER JANE MARIE MURRAY, O.P. and VINCENT J. GIESE. Notre Dame, Indiana: Fides Publishers Association, 1959, vi + 186 pages. \$1.35.

This book is adapted to weekly catechetical instruction for Catholics attending public schools. An accompanying *Teachers' Manual* is correlated with other books and gives a suggested calendar for year-long use. Audio-visual aids and supplementary readings are listed, along with excellent explanations of the illustrations appearing in the text.

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✻ ✻ ✻
Jesus of Nazareth. HARRY EMERSON FOSDICK. New York: Random House, 1959. 185 pp. \$2.50.

The story of Jesus, told in Dr. Fosdick's simple and forceful style, for readers of about 11 years of age and over. After reading this book, an 11-year-old boy wrote: "Jesus of Nazareth is the best biography I have read. It gives details you would have a hard time finding and interpreting in the Bible. . . . This is the kind of book that makes you feel you are there." (Quoted in *International Journal of Religious Education*).

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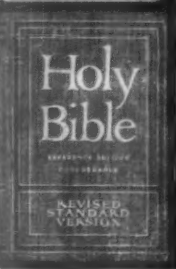
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